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Religion Charity
Industry

fecit A. Herz.



To the Reform Advocate Subscriber:

I call your attention to my line of special decorations, with few flowers and a gorgeous display. It takes original artists, which I have, and the best that money can secure. I handle the largest quantity and choicest quality of cut flowers in Chicago, and do the business. Never do I permit myself to be undersold by my competitors in the same line of goods. I will please you, and you will be pleased by giving me a trial order. I know I can always save you 25 per cent. This is my motto of doing business.

A. LANGE....FLORIST

Northeast Corner State
Opp. Palmer House

TELEPHONE 2522 CENTRAL.

51 Monroe Street

Nothing Succeeds Like Success

Federal Life Insurance Company OF CHICAGO

The success of the **FEDERAL LIFE** has been phenomenal. It is an Illinois legal reserve company with a cash capital of \$150,000.00 fully paid. It is an institution organized on **BEST PRINCIPLES** and conducted in accordance with **MODERN METHODS**. Its policies are actuarially sound. Its methods are progressive and aggressive. Its rates are as low, and its policy conditions are as liberal as consistent with safety and prudence.

Best Is None Too Good. The **Federal** offers only the best, writes all standard forms of policies, participating and non-participating, Optional Life, Endowment, Annuity, and Bond; also Provident policies with premiums payable monthly. Its Continuous Life Endowment Policy, copyrighted and written by no other company, is the most modern and attractive policy ever written. Literature furnished on application.

Capable Agents Wanted At following State Agencies: Marquette Bldg., Chicago; Mack Block, Milwaukee; Carew Bldg., Cincinnati; Hammond Bldg., Detroit.

ISAAC MILLER HAMILTON, President.
D. B. AINGER, Vice-Pres. and Treas.

J. C. DENISON, Secretary.
R. M. WILBUR, Asst-Sec.

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Manufacturer of

High Grade
Business
Wagons

Painting and
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Telephone So. 343 Chicago, Ill.





Kabo Corsets

*102 Models of
Marvelous Merit*

including 48 straight-front and box effects. All creations of fascinating grace and surpassing excellence.

Foremost in
Design, Accomplishment
and Finish.

Retailing at from \$1.00 to \$5.00

The Form Reducing
K A B O

that Gibraltar among Corsets, is yet the *only Corset* in all the world *that reduces a too high abdomen* without harm or discomfort, and makes a straight front effect possible, so that it is *surely best for large figures*.

Price of Form-Reducing (superb English Coutil) \$2.50

Kabo Bust Perfectors

weakly imitated, remain the *only garments* that infallibly create a faultless form, and mask every deficiency.

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NEW YORK: 388 Broadway

"Safe as the Bank of England"

No money proposition can be safer. The security is absolute. But suppose you add the Bank of France, and the Imperial Bank of Germany and the Bank of Russia. There you have the four great banks of the World. Security heaped on security. Yet the united capitals of all of them is but little more than half the sum held for the payment of its policies by the

Mutual Life Insurance Company of New York

RICHARD A. McCURDY, President

<i>Bank of England,</i>	-	-	-	-	-	\$ 86,047,935
<i>Bank of France,</i>	-	-	-	-	-	36,500,000
<i>Imperial Bank of Germany,</i>	-	-	-	-	-	28,560,000
<i>Bank of Russia,</i>	-	-	-	-	-	25,714,920
<i>Total,</i>	-	-	-	-	-	<u>\$176,822,855</u>

*Assets of the Mutual
Life, \$325,753,152.....*

On the 31st of December, 1900, the cash assets of the United States government, including the \$150,000,000 of gold reserve, were \$290,107,072, or \$35,646,080 less than the assets of the Mutual Life at the same time.

The Mutual Life is the largest, strongest, and most progressive Life Insurance Company in the world.

Its policies are without technicalities, their provisions are liberal, their variety meets every requirement of investment or protection, they provide insurance at the lowest possible cost consistent with security and mutual interest. The vast business of the company is conducted solely for the benefit of policy holders. Every cent of the profits is theirs.

Income for 1900, \$60,582,802.31

Paid Policy Holders in 1900, \$26,361,863.83

Insurance and Annuities in force, \$1,141,497,888.02

During the 57 years of its existence The Mutual Life Insurance Co. of New York has returned to policy holders the enormous sum of

\$540,497,810.44

No more profitable field can be found by the man of energy and intelligence than to represent the Mutual Life as an agent.

William B. Carlisle,
Manager.
Tacoma Bldg. Chicago

Settlement has exceeded in cash returns that of any policy which I have owned.

Yours truly,
J. MCGREGOR ADAMS.

Any man choosing the Northwestern may feel confident of three things: first, that his money is safely and honestly invested; second, that he will receive fair and honorable treatment; and third, that no Life Company can do so much in reducing the cost of life insurance or making large returns on money invested as the Northwestern.

Sincerely yours,
PHILIP D. ARMOUR.

There was probably no stronger way in which I could have expressed my confidence in your company than when I placed my action on January 25th last, when the Company gave me \$20,000, giving me the entire insurance on my life, this being the \$50,000 limit of my policy.

PETER SCHUTTLER.

I have had much to do with various life insurance companies, under somewhat similar policies, and I am willing to say that no other company has ever given me such profitable and satisfactory settlements as under this and former policies in the Northwestern.

Yours very truly,
JOHN V. FARRELL.

Old Age and Life Insurance

"Whatever poet, orator or sage may say of it,
Old age is still old age." —Longfellow.

Yes, but how it mitigates the asperities if you have been wise, and in earlier years provided yourself an annual income during old age; thus saving yourself from being dependent on anyone.

Refrains from the Poets

WITHOUT SUCH PROVISION

"My days are in the yellow leaf:
The flowers and fruits of love are
gone:
The worm, the canker and the grief
Are mine alone!" —Byron.

"When he is forsaken,
Withered and shaken,
What can an old man do but die?" —Hood.

WITH SUCH PROVISION

"But an old age serene and bright,
And lovely as a Lapland night
Shall lead thee to thy grave." —Wordsworth.

"The very staff of my age,
My very prop: and I will live." —Shakespeare.

Yes, it does make all the difference in the world whether you did or did not. Shakespeare's reference to his annuity is touching. A most excellent provision and the best thing obtainable in those days. It takes however a large lump sum cash down to purchase an annuity, while the new Policy Contract of the

Northwestern Life

of Milwaukee, requires an annual premium equal only to a fair interest on the principal sum. These new Contracts may be secured in amounts from \$1,000 to \$100,000, and secured by Cash Assets and Surplus, \$133,000,000.

The one single contract combines in itself these advantages:

Life Insurance for wife if you die!
Endowment Insurance for yourself if you live!
Annual Income till you die!
Then Annual Income to wife till she dies!
Then full face amount to children!

It is in all respects a flexible, business-like, comprehensive contract. It is what you need to-day, and twenty years from to-day. Send your exact age to **A. W. KIMBALL**, General Agent, **C. D. NORTON**, Associate General Agent, 8th Floor Chicago Stock Exchange.

I have nearly \$100,000 insurance on my life, mostly in the heaviest companies, including your company. I have given the subject some attention because of personal interest. I think highly of life insurance as a protection and believe most of the companies are good. I have compared my dividends annually in the different companies and have no hesitation in saying the dividends on my policy in your company far exceed those of any other company in which I am insured.

WILLIAM BEST.

I have been a trustee of the Northwestern Mutual Life Insurance Company for twenty years. I have several times made an examination of its assets and investments, and know the manner in which the company transacts its business. There is not a more careful, conservative or safe company in the country than that. I have two policies in it, and would take more if I could afford to carry them.

Yours very truly,
D. J. BREWER,
Associate Justice U. S. Supreme Court.

Was an excellent showing, and I congratulate your company on being able to do so well for its customers. No other company has done so well for me.

Yours very truly,
E. BUCKINGHAM,
Pres't. N. W. National Bank.

D R I N K

Edelweiss
- MALTINE

OUR TONIC Strengthens and Vivifies the
Entire Organism

Edelweiss
REG. U. S. PAT. OFF.

A Fine Table Beer, Family Trade Supplied

The P. Schoenhofen Brg. Co.

Phone Canal 9

18th St. and Canalport Ave.

Conrad Seipp Brewing Co.'s



Celebrated
Extra Pale,
Salvator,
Bavarian
and
Patent Stopper
Bottled

Beers.

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promptly attended to.

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Brewing
Company

BREWERS AND
BOGGERS OF...

Lager Beer

Foot of 28th St. and Groveland Park Ave.

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ERNST BROTHERS, Managers.

"When merit talks the world must listen."

It is conceded on all sides that the celebrated and popular "BEERS" brewed and bottled on improved and hygienic principles and known as

**"Prima" and
"Burg Brau"**

are unequaled as the finest table beers

PRIMA TONIC

A highly concentrated extract of *Malt, Hops and Honey*. Invaluable to nursing mothers; gives health and vigor to the sick and convalescent.

Delivered Free to all parts of the city.



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THE FINEST PALE  
BEER ON EARTH

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YOU SHOULD TRY  
A CASE AT YOUR  
HOME. . . . .  
Telephone Monroe 44.

~~~~~  
The Wacker & Birk
Br'g and M'l'tg Co.

P. H. RICE MALTING COMPANY.



The Largest Malting Concern Now in the World.

The P. H. Rice Malting Company erected a magnificent new malting-house last year, which in capacity placed it well to the front among the great malting-houses of the world. This fall they have by the stress of business been compelled to contract for the exact duplication of their plant, thus doubling their capacity. Both P. H. Rice and his brother, T. J. Rice, are veteran malsters, having been in the business all their lives. They are most ably seconded by William P. Rice, son of Mr. P. H. Rice, who has charge of the entire works. Mr. Rice, jr., is thoroughly qualified for this position, having been carefully trained for years. He possesses both a practical and a scientific knowledge of the business, being a graduate with high honors of the Massachusetts School of Technology of Boston.

With their thorough knowledge of the business and their floor capacity, they are enabled to produce the best malt in any market. First-class malt must be bright, sweet and light colored. These results are obtained by this company, first, by having the floor space to spread the barley thinly while germinating and, second, by drying the malt by fresh, warm air instead of over-heated air which invariably browns the product. The new addition to their plant will be finished next June. They will then have a capacity to make 4,000,000 bushels of malt per annum. The elevators will then hold, 1,500,000 bushels of barley. Even this will not be sufficient, as they can today sell more malt in a month than they can manufacture in a year.

.....BOXES BOUGHT AND SOLD.....

P. J. Welsh Box Co.

DEALER IN ALL KINDS OF

**Boxes, Barrels, Casks,
Tierces, Etc.**

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MAIL ORDERS PROMPTLY ATTENDED TO.

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STAR BARREL AND BOX CO.

...Dealers in...

**Barrels and
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*Wabash Avenue
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W. F. HAFNER, Manager
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THE SAHLIN

Cultivates naturally the fashionable Straight Front Effect and also the erect figure so much desired.

Sahlin Perfect Form and Corset combined



Pat'd July 26, 1898,

and Feb. 20, 1900.

Is identified by having NO HOOKS, NO CLASPS, NO LACES, NO STRINGS, NO HEAVY STEELLS. Avoid imitations and accept no substitutes. The Sahlin Perfect Form and Corset combined retains all the good and avoids the evil of the ordinary corset. Nothing is lost in style or shape. Bust will not cave in, and therefore padding or interlining is avoided. The effect as here shown is an exact reproduction of a perfect form obtained only by wearing "THE SAHLIN"; no corset is necessary as it is a corset and form combined. Approved and endorsed by physicians and health reformers. Only to be worn to be appreciated. Every garment guaranteed. Made in corset cotton, white and drab. Also white summer Netting. Price \$1.00 and \$1.50. Ask your dealer; if he cannot supply you order direct, adding 18 cents for postage. Write for free catalogue.

SAHLIN CORSET COMPANY

251 Franklin Street

CHICAGO, ILL.

JOHN V. FARWELL ...COMPANY... NOTIONS

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UPHOLSTERY

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It Gives the Best Results.

We are specially equipped to execute your Booklet and Catalogue Covers, Show-Cards, Posters, Labels, Calendars, Office Stationery, etc. Our prices compare favorably with any. We would like to show you samples of our work.

Send for our representative before placing your next order. Good work means good advertising, that will make you business.

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Harrison 472.

194-202 South Clinton Street
...CHICAGO...

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Warner Bros. Corset Co.
Gage-Downs Corset Co.
Mandel Bros.
Carson, Pirie Scott & Co.
Siegel-Cooper & Co.
Schlesinger & Mayer,
The Hub

John T. Shayne
Chicago Cloak Co.
D. Lelewer & Sons
Phillipsborn
Anisfield Co.
National Clothing Co.
Chicago Corset Co.

Detroit References
Newcomb & Endicott
Hunter & Hunter
Siegel Bazaar

Wax Figures Sole Agent for the best manufacturers of Wax Figures and Paper Mache Forms, and can furnish them at lowest trade prices.

Renting I make a specialty of renting figures for opening displays of Millinery, Dressmaking, Tailoring, etc., etc.

The Dressing of Corset and Display Figures a Specialty
Special Attention Given to the Repairing and
Cleaning of French Dolls

All Work Done Under My Personal Supervision and a
Guarantee That My Colors Will Not Fade
Estimates on all Work in my Line Promptly Submitted

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Telephone 2218 Central

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CAPITAL . . . \$500,000.00
SURPLUS . . \$1,515,272.24

OFFICERS

E. BUCKINGHAM, President.
 J. J. MITCHELL, Vice-President.
 S. A. ROTHERMEL, Secretary.
 S. T. COLLINS, Ass't Secretary.
 A. D. SMITH, I. W. ROCKEY, Sup'ts of Agencies.
 E. S. WHITTLESEY, Cashier.

1845 RECORD 1901**The Mutual Benefit Life Insurance Co.**

NEWARK, N. J.

*AMZI DODD, President.***Premium Receipts to January 1, 1901, \$215,271,971.95**Of this sum there has already been returned
to Policy Holders:

For Policy Claims.....	46.2 per cent.,	\$99,381,402.82
For Surrendered Policies.....	12.8 "	27,598,858.24
For Dividends.....	25.8 "	55,528,928.99

Total.....	84.8 per cent.,	\$182,509,190.05
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Leaving still in the Company's possession.....\$32,762,781.90

The Company's investments have yielded
sufficient returns to pay all Expenses and
Taxes, and still to add to the Policy Holders'
Fund for the fulfillment of existing
contracts.....\$41,548,686.35

Total Assets, Jan. 1, 1901, Market Values, \$74,311,468.25

Strength. The Mutual Benefit's assets are over Seventy-four
Million Dollars: insurance in force is \$278,171,436. It does no
foreign business.

Earnings. The Mutual Benefit's interest receipts during 1900
paid all expenses and taxes and added over \$1,355,000 to its assets.

Mutuality. The Mutual Benefit paid in 1900 in dividends to
policy holders, over \$1,720,341 or SEVENTEEN PER CENT of its
premium income for the year.

For Illustration or Agency address
Home Office, or

R. D. BOKUM, State Agent
Marquette Building, CHICAGO.

A. Faithorn Caterer

Weddings and Receptions
A Specialty

*Pure Ice Creams**Fancy Cakes*

*Fine Table Decorations, Linen, Silver-
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579 E. 43d Street,

722 E. 47th Street,

The effective way in which the
Jews care for their poor and suffering,
affords to other religions an example
worthy of emulation.

Munger's Laundry

Applies common sense to the busi-
ness of Laundering, and handles the
goods of its patrons in a careful,
painstaking manner, which is effec-
tive in producing good work.

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 WAGONS CALL EVERYWHERE



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M. SCHOSBERG. Manager.

Alaska Seal, Sable, Mink, Broadtail and Persian Lamb GarmentsOur Specialty. Best Facilities for Fine Fur Remodeling andRepairing. Fur Storage.

Borden's Pure Wholesome Milk

Produced from **HEALTHY COWS**, under the most hygienic principles.

DO YOU KNOW that your supply is free from Contamination, both in the country and city?



Milk: Food for the infant; Nourishment for the Invalid. Consumed Daily by every member of your family.

THE BORDEN'S CONDENSED MILK CO. has given the production of pure milk much careful study during the past forty-three years, inaugurating and enforcing principles at its dairies, located in the richest dairy sections, resulting in a system that is unequalled. The cows are examined regularly by competent veterinarians, the sanitary conditions of the barns and surroundings are under the constant supervision of sanitary experts; the manner of caring for the cows and milk and the quality and kinds of food are regulated by the company, thereby insuring a strictly Pure, Wholesome, Clean, Rich Milk. Our wagon passes your door every day delivering.

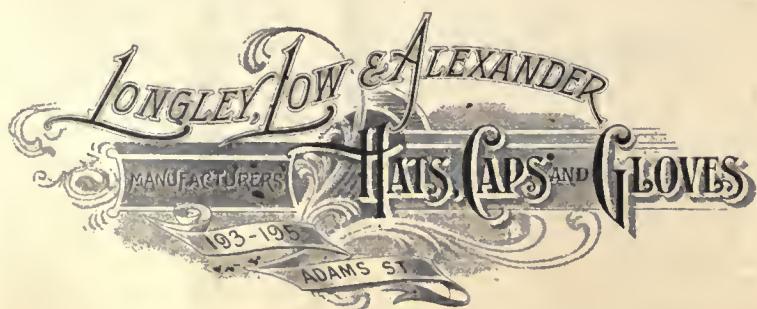
Borden's (unsweetened and sterilized) Condensed Milk; Borden's Pure Bottled Milk; Borden's Rich Cream; Borden's Pure Fresh Buttermilk. All Bottled and Hermetically Sealed in the country into Steam Cleaned and Sterilized Jars and Bottles.

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These trade marks stand for Superiority. "ELK BRAND" and "Longley" Hats are the best
LONGELY, LOW & ALEXANDER



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Removal Notice



TO OUR PATRONS:

In order that we may be able to give our undivided attention to our large and growing family trade, we have concluded to dispense with our retail establishment, (wine room) and from May 1st, will transact our entire business in our building.

222-224 E. INDIANA STREET

between N. Clark St. and Dearborn Ave., where our spacious cellars will be constantly stocked with the choicest and rarest of Hungarian Wines which for medicinal and table purposes are unsurpassed.

Orders by telephone or mail will receive the promptest attention. Soliciting a continuance of your past favors, we remain Very respectfully yours,

H. TALLERT & SON

P. S.—In addition to our Hungarian Wines we also carry a complete stock of Rhines, Ports and Sherries of our importation. H. T. & S.



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made daily in our factories

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Tobey Hand Made Furniture

Economical men and women, who do not SPEND money but who INVEST it, cannot afford to buy any other kind, because nothing else in furniture offers such real value.

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CHICAGO



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Can be had in all of
the prevailing
shapes at prices from

\$1 upward

Ask your dealer for
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supply your de-
mands write to us
for catalogue.

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Wrought Iron Pipe, Fittings, Valves, etc.
Heating Specialties of all kinds.

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The only Air Washing and Purifying Apparatus invented
that successfully cleans and purifies the air.



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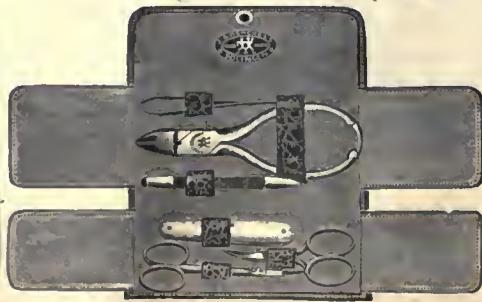
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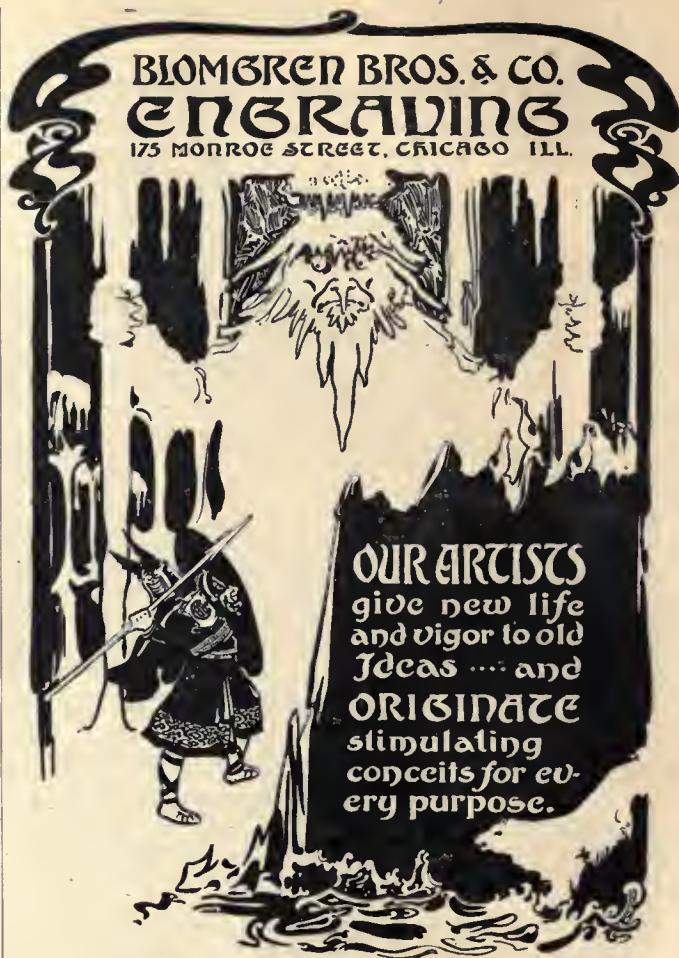
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give new life
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Ideas and
ORIGINATE
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HARPS

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The crowning glory of life is **HEALTH** and **STRENGTH**.
Use Your Body to Develop Your Body.
 No Mechanical Appliance Whetsoever Used or Needed



I Increase your Shoulders, Biceps, Chest, Limbs. Reduce and Increase your Flesh, relieve you of Nervousness, Constipation, Insomnia and all Stomach troubles and give you Perfect Form—Perfect Health.

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 Treatments by Mail Also

For Men
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 the celebrated

"Kingsbury"
"Taylor"
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ACCORDION AND KNIFE TUCKING,
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Having modern high speed machines and a corps of expert operators, we are able to turn out your work promptly and in first class style.

Special attention to mail orders.

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Reference, Chas. A. Stevens & Bros.

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STABLE REQUISITES

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Premium Novelties

Advertising and Campaign Buttons

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Findings, Etc., Etc.

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The Great "Majestic"
Malleable Iron
and Steel Range.

Gives entire satisfaction, because they are riveted, not bolted (as others). All joints are tight. Heat water more quickly for bath. Bake better. Use less fuel than any others. Call and interview our range experts, or send for booklets.

REFRIGERATORS

To the "Majestic," add the **Alaska Refrigerator** to your kitchen equipment and you will be happy. The warm air from the provision chamber falls directly over the center of the ice, making the driest, coldest and most perfect circulation. It is the vital point of the Alaska Patent. No other refrigerator has it. Prices from \$6.72 up. Star Refrigerators from \$5.00 up. We build to order portable refrigerators and cooling rooms for private residences, clubs, hotels, hospitals, meat markets, etc. With over twenty-five years' experience, we guarantee results. Send for catalogues.

ORR @ LOCKETT HARDWARE CO.

71-73 Randolph St.

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Furth & Co.
UNDERTAKERS

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CHINA, GLASS, LINENS,
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For all occasions on short notice.



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...Caterer...

Phone South 1129

If you want to borrow China and Silverware
get my prices.

3019 Michigan Ave. CHICAGO.

TABLE BY WEIR—First Prize at Chrysanthemum Show, 1895.





The Jewel Instantaneous
and Portable
Water Heater

Possesses merits never before attained by any water heater, as you will discover by reading the following:

This heater will heat water from 70 to 120 degrees in one minute and keep a stream of water at that temperature running one gallon a minute.

Cooler water, if wanted, can be had by increasing the flow. It can be used in the Bath-room, Kitchen or Laundry or wherever there is gas, and can be moved readily from room to room, as all connections may be made with rubber hose as shown in the picture.

The Heater is hung on supports fastened to the wall by four screws; with each heater an extra pair of supports is furnished free.

Within the Heater the water passes through a 40 foot coil of $\frac{1}{2}$ inch brass tubing placed in a steel frame above a powerful burner. As the water does not come in contact with the products of combustion, it is perfectly wholesome for cooking or drinking.

There is a place for a 4 inch flue connection at the top, to be used if desired. The burner can be pulled out to heat the room. When burning under the coil the water absorbs all the heat.

The Heater is small and compact, about one foot square, and just one foot high. The water connections can be made at either end. This heater will burn manufactured, natural and gasoline machine gas—in ordering state the kind to be used. With gas at \$1.00 per 1000, it costs but 2 cents to heat enough water for a bath.

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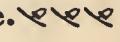
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Japanese Curiosity.

"A characteristic which has been potent in the modernizing of Japan is that insatiable curiosity, an intense desire to see and understand anything new. While the present day Chinese attitude is that of contempt for any beings or institutions not evolved in China, the Japanese are eager to know of everything connected with our form of civilization, and to adopt it if it is good. Sometimes their great receptiveness and power of imitation and adoption, lead them to adopt innovations which they afterward find it wiser to discard. Hence the accusation of fickleness. A perusal of Japanese history shows that the people have ever progressed by impulses, by action and reaction, and that in the end, good judgment seems to become supreme. The foreigner traveling in Japan is soon made aware of the quality of curiosity. On every railroad platform he is surrounded by a crowd of people who, with their mouths as wide open as their eyes in their effort to lose no detail of interest, regard him slowly from head to foot, and comment upon him amongst themselves the while. These people may have seen hundreds of foreigners—they may see them every day—but they continue to act as if they had never seen one before. I visited some Americans in Tokio who had lived in the same house with the same Japanese neighbors for about a year. Yet each time that we went out to drive, the people in the little Japanese house nearby would rush to their windows and stand there watching as eagerly as a small Yankee at the circus. This happened every day. It is always possible to tell whether a foreigner happens to be in his garden, for a good-sized crowd of Japanese gathered about the gate announces the important fact. I gave several talks and lectures to school children and young men and women in Japan. They were interpreted, I, of course, speaking in English, so that half of the address was understood by only a few. Yet I have never seen audiences more absolutely attentive. Not a word was lost, and the same concentration was shown while I was speaking as when the interpreter was turning it into Japanese. Little school children—boys and girls—sat drinking everything in, with their eyes popping out of their heads until I had finished. I never flattered myself that this was due to the fascination of my discourse, but merely to the great curiosity of my audience, their power of concentration and their receptiveness."—Anna N. Benjamin in Ainslee's.

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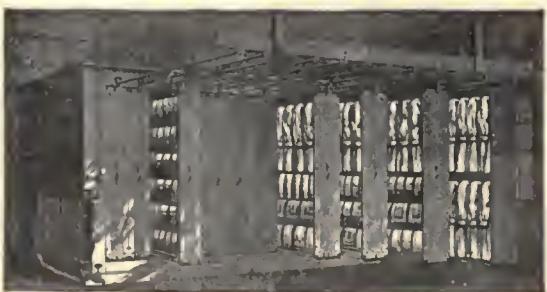
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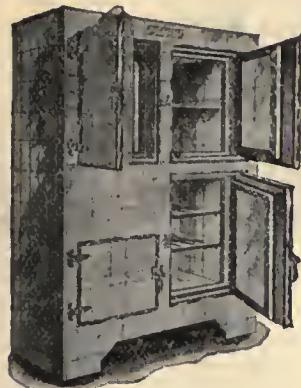
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FOREIGN NOTES.

The famous Synagogue of Toledo, which for several centuries past has been used as a church, is to be restored as a Jewish house of prayer. The Synagogue was erected under the government of Don Pedros, of Castile, in 1357, at a time when Jewish scholarship in Spain had reached its highest. After the expulsion of the Jews the building was converted into a church. Recently a commission, appointed by the Spanish Academy of Science and Arts in Madrid, has reported in favor of it being once more transformed into its original purposes. The Hebrew inscriptions, many of which are still in excellent condition, are to be preserved, and excavations will be undertaken for the purpose of finding the Beth Hamedrash and other rooms.—Ex.

Although Italy is a Catholic country the Jews in Florence enjoy unrestricted social and political liberties. Its synagogue is one of the finest in Europe, and its rabbi, Dr. Margulies, is one of the most highly esteemed of Florentines. Here on the beautiful banks of the Arnoanti, Semitism is a thing wholly unknown. The superintendent of police is a Jew, and many other lucrative and honorable offices are held by Jews. Florence is one of the most progressive cities in Italy, and it cannot be gainsaid that the absence of anti-Semitism has had much to do with this advancement.—Ex.

About two years ago a Jewish institution was established in Paris to assist young girls in finding employment as teachers, in commerce and industry, and to provide with a home, until they obtain employment, such ladies as have no relatives or friends in that city. The institution has proved a great success, 400 persons having been assisted to procure a livelihood. The temporary home has become inadequate for the demands made upon it, and a second house has been rented. Among the contributors toward the maintenance of the home (which is available for foreigners as well as for French women) are Baroness Salomon de Rothschild, Mm. Rothschild brothers and the Alliance Israélite Universelle.

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D. H. S. Perkins gave a concert in Medina Temple (A. F. and A. M.) at Oak Park last Saturday evening by six juvenile performers from the Chicago National College of Music. Master Harry Dushoff, soprano, thirteen years of age; Master William McConnell, fourteen and the Mozart String Quartette: Hazel G. Welsh, first violin; Wayne Osborn, second violin; George Hall, violin and Ralph Hall, cello, assisted by Miss Ethel Stillwell, soprano and accompanist and Miss Maude M. Campbell, the brilliant piano student of the college. Master Harry and William sang solos and the duet "Robin Ruff and Gaffer Green." These youngsters have fine voices and are well received wherever they sing. The string quartette plays with remarkable accuracy, and each one is also a solo performer of considerable merit. It is interesting to see young people developing their musical talent so early in life. The Mozarts are pupils of

A concert of far more than passing interest was the popular four o'clock concert on Sunday afternoon at the Studebaker by an orchestra of 50 musicians under the direction of Theodore Spiering, assisted by David Bispham, baritone. Mr. Spiering has been known for many years as a violinist of most excellent attainments and as the leader of the popular string quartet bearing his name. Of late Mr. Spiering's ambition has been in the field of conducting, and it is but just to state, that with the results of the concert of Sunday last he has at once and for ever set aside any doubt as to his ability to conduct a large orchestral body. If the impressions of Sunday last and his recent appearance in Milwaukee as a conductor do not deceive, Spiering is destined to wield a baton in the near future over a body of musicians worthy of his talent and his ambition. There is a movement on foot to make the Sunday four o'clock popular concert a permanent feature of the next season and it is to be hoped that the new management of the Studebaker, headed by the able and popular Louis Francis Brown, will succeed in making these concerts a lasting success. Mr. Spiering is the right man and the only one in Chicago who has a right to aspire to the position of conducting these concerts.

Herr Ludwig Gero of Grosswarden, an important town in Hungary, has been appointed chief of police. He is the only Jew who holds so high a position in that district.

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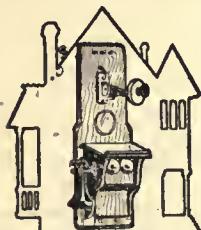
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Superstition and Folklore of the the South.

During a recent visit to North Carolina, after a long absence, I took occasion to inquire into the latter-day prevalence of the old-time belief in what was known as "conjunction" or "goopher," my childish recollection of which I have elsewhere embodied into a number of stories. The derivation of the word "goopher" I do not know, nor whether any other writer than myself has recognized its existence, though it is in frequent use in certain parts of the South. The origin of this curious superstition itself is perhaps more easily traceable. It probably grew, in the first place, out of African fetishism, which was brought over from the dark continent along with the dark people. Certain features, too, suggest a distant affinity with Voodooism, or snake worship, a cult which seems to have been indigenous to tropical America. These beliefs, which in the place of their origin had all the sanctions of religion and social custom, became in the shadow of the white man's civilization, a pale reflection of their former selves. In time, too, they were mingled and confused with the witchcraft and ghostlore of the white man, and the tricks and delusions of the Indian conjurer. In the old plantation days they flourished vigorously, though discouraged by the "great house," and their potency was well established among the blacks and the poorer whites. Education, however, has thrown the ban of disrepute upon witchcraft and conjunction. The stern frown of the preacher, who looks upon superstition as the ally of the Evil One; the scornful sneer of the teacher, who sees in it a part of the livery of bondage, have driven this quaint combination of ancestral traditions to the remote chimney corners of old black aunties, from which it is difficult for strangers to unearth them. Mr. Harris, in his Uncle Remus stories, has, with fine literary discrimination, collected and put into pleasing and enduring form the plantation stories which dealt with animal lore, but so little attention has been paid to those dealing with so-called conjunction, that they seem in a fair way to disappear, without leaving a trace behind. The loss may not be very great, but these vanishing traditions might furnish valuable data for the sociologist, in the future study of racial development. In writing, a few years ago, the volume entitled "The Conjure Woman," I suspect that I was more influenced by the literary value of the material than by its sociological bearing, and therefore took, or thought I did, considerable liberty with my subject. Imagination, however, can

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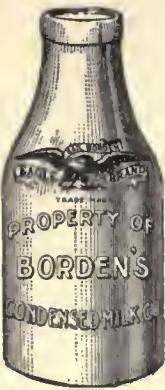
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only act upon data—one must have somewhere in his consciousness the ideas which he puts together to form a connected whole. Creative talent, of whatever grade, is, in the last analysis, only the power of rearrangement—there is nothing new under the sun. I was the more firmly impressed with this thought after I had interviewed half a dozen old women, and a genuine "conjure doctor," for I discovered that the brilliant touches, due, I had thought, to my own imagination, were after all but dormant ideas, lodged in my childish mind by old Aunt This and old Uncle That, and awaiting only the spur of imagination to bring them again to the surface. For instance, in the story, "Hot-foot Hannibal," there figures a conjure doll with pepper feet. Those pepper feet I regarded as peculiarly my own, a purely original creation. I heard, only the other day, in North Carolina, of the consternation struck to the heart of a certain dark individual, upon finding upon his doorstep a rabbit's foot—a good omen in itself perhaps—to which a malign influence had been imparted by tying to one end of it, in the form of a cross, two small pods of red pepper.

Most of the delusions connected with this belief in conjuration grow out of mere lack of enlightenment. As primeval men saw a personality behind every natural phenomenon, and found a god or a devil in wind, rain, and hail, in lightning, and in storm, so the untaught man or woman who is assailed by an unusual ache or pain, some strenuous symptom of serious physical disorder, is prompt to accept the suggestion, which tradition approves, that some evil influence is behind his discomfort; and what more natural than to conclude that some rival in business or in love has set this force in motion?—Charles W. Chesnutt, in Modern Culture Magazine for May.

The Hebrew Free Loan Association of New York presents a brief report of its activity during the three months since its last annual report. During the months of January, February and March of 1901, 3610 new applications for loans were filed. Out of these 719 were rejected, 2891 applications were granted with loans amounting to \$58,881 as follows: January, 1901, 803 persons borrowed \$16,591; February, 1901, 972 persons borrowed \$20,365; March, 1901, 1116 persons borrowed \$21,915. These figures illustrate how much good can be done in this great metropolis, helping from misery and poverty without humiliation; it pictures to us that there is a respectable class of people, who can be helped and made to feel their self-respect.

TO THE MEN AND WOMEN OF AMERICA WHO HAVE HEARTS:
TO ALL WHO ARE INTERESTED IN CHARITY:

I am not ambitious to become a rich man; all I want is enough for a rainy day, and I have almost enough now.

On the first day of May, 1901, I will open a *HAT STORE*, and I propose to *give one-half the net profits to charity*, and I agree not to draw anything for *my services*, directly or indirectly.

The half donated to charity to be divided between the *Masonic, Hebrew, Catholic and Protestant* needy ones in equal amounts.

In a few days I will name three prominent men and women to represent their respective charities, they to appoint an expert to examine my books on the first day of April, 1902, and they (not the expert) to decide to what charities the money shall be paid.

This is not for one year only, but to be continuous. Examination and payments to be made every six months thereafter, and it is my intention to give, as soon as possible, one-half of the profits of my Furnishing Goods business to the same cause. And I will not stop at this. As the business grows I will give a still greater percentage to charity.

I am prompted to do this for two reasons:

FIRST—I hope to leave behind me a well organized business, that will continue after my death to pay the greater share of profits to the suffering and poor.

SECOND—I trust that this example will be followed by others, more particularly, some of our Chicago millionaires in the mercantile business; also the millionaires of other cities in our great and glorious America.

I always do as I agree.

With all sincerity, I am,

March 8, 1901.

Yours truly,

TOM MURRAY.

Jackson Boulevard, near Board of Trade,

THE MAGAZINES.

The contents of the May issue of *Everybody's Magazine* are very varied. They range from a superb character study of Chief Croker of the Fire Department, of New York, contributed by Lindsay Denison, to a compilation of opinions of prominent actors and managers on "How to go on the Stage," gathered by Franklin Fyles. An admirable story of deer's life, "Terror," by Maximilian Foster, "Making Rain by Electricity," a study of Elmer Gates' curious experiments in Washington; stories of the newspaper world, "Adventures in Newsgathering," by Allen Sangree, a study of Mrs. Piper, the famous medium, by Mary C. Blossom. The Novel Bequests, by Eugene P. Lyle, Mrs. Kasehier's photographs, J. P. Mowhray's "Making of a Country Home"—all will be found readable, entertaining and informative.

The mere enumeration of the articles and writers that appear in the *Woman's Home Companion* for May is sufficient evidence of the value of the number without any word of comment. "Memorial Day in the South," by Mrs. V. Jefferson Davis; "The Countess von Waldersee," by Mahel Percy Haskell; "Two Meetings with Garfield," by Clara Morris; "A vacation Tour in an Old Street-Car;" "Woman's Part in

the Pan-American Exposition;" "Two Odd Chicago Clubs;" fiction by Lillian Bell, Leroy Scott and Onoto Watanna; household articles by experts in every department, and the usual number of reproductions from great paintings. Published by the Crowell & Kirkpatrick Co., Springfield, Ohio; one dollar a year; ten cents a copy; sample copy free.

"Two Bosses: Platt and Croker" is the leading article in Ainslee's for May. The name of the author is not given, but whoever he is, he knows his subject well and handles it masterfully. "The Men that Control Our Railroads," by Earl D. Berry, is a readable and important study of the eight men that control the two hundred thousand miles of railway in the United States. "The Word to the Water People," by Bliss Carmen, is an original poem, describing the advent of spring in the depths of the rivers and of the sea. "The New Japan," by Anna Northend Benjamin, is a richly illustrated study of Japanese life from the viewpoint of a woman. "Ruhber," by H. E. Armstrong, a well-written account of this enormous industry, contains a graphic detail of the dramatic career of Charles Goodyear, that poverty-stricken, ambitious Yankee to whom all rurher millionaires are in eternal debt. "Topics of the Theater"

is unusually well illustrated; and there is a batch of exceedingly good fiction. Of these stories the best are "Money Maze," by O. Henry; "Laviny Saunders," by Mary Sherurne; "The Forged Suicide," by H. T. Gardner, and "A Wall Tent Bewitchment," by Gwendolen Overton.

Modern Culture for May is a magazine for nature-lovers. "An Ohio May Time" by Austin Matlack Courtenay is a dainty hit of spring poetry full of the rhythmic music of the May. "In the Garden with Shakespeare" by Mrs. E. A. Matthews, "Wood-Notes" by Nora Archibald Smith (the sister of Kate Douglas Wiggin), and "Birds in Literature" by C. A. Urann form a trilogy of nature articles of enticing interest to the lover of birds and trees and flowers. A Nature Department begins in this number also, and Mr. Orlando J. Stevenson in his "Rambles Out of Doors" will take the reader with him into the depths of his Canadian wilderness through all his summer outing. "Some American Sculptors" form the subject of N. Hudson Moore's art article, while the Muse of History is cultivated by Jane W. Guthrie in the first of a series of notable articles on "Chillicothe—the Cradle of a Commonwealth" and by David Gardyne in a sketch of "Daniel Boone in Missouri." The historic Muse inspires

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also Florence Estelle Little, the first installment of whose illustrated serial story "The Squire"—a romance of the Underground Railway—appears in this number. Vivid description and a dash of scientific interest give flavor to Calvan Gale Horne's article "Pen Pictures of Three Eclipses," and a familiar problem of science suggests the short story "A Collection of Meteorites" by the Editor.

Paul Laurence Dunbar's new novel, "The Sport of the Gods," is published entire in the May "New" Lippincott Magazine. This is by far the strongest and best fiction from a pen noted for its humor and pathos. In addition to the complete novel there is plenty of good short fiction, varied in theme, in the May "New" Lippincott. A story of Mexico, by Edwin Knight Buttolph called "The Slavery of Moses," gives a glowing instance of man's sacrifice for one he loves. "The Supreme Court of Love," by Julia MacNair Wright, is an amusing prose farce in an apartment house. Jesse Van Zile Belden's little story called "Tony" has to do with the softer side of a United States Senator. In this some violets, a lovely woman, and innocent little "Tony" are important factors. The college tale this month is in honor of Chicago. It is called "The Head Marshal of the University of Chicago," and is written by James Weber Linn, assistant in the department of rhetoric at Chicago. He has written other tales of undergraduate life, but none to excel this lively one. Much has been told about China, but nothing has been written at once so dramatic and so convincing in regard to missionary life as the two incidents given under the title "In the Dragon's Grip." They are recorded by Frederick Poole, for many years missionary, to whom and his wife they befall. Mr. Poole is now working among the Chinese in this country. His signature in Chinese characters at the close of the article is typical. Poetry takes a forward place in the May "New" Lippincott: "Can Such Things Be?" a sonnet of rare felicity, is by Madison Cawein; "The Loss of the First-Born," by Mabel Thornton Whitmore. Edith M. Thomas contributes "Masts in Harbor," and C. W. Doyle, M. D., "The Two Brothers." Willa Sibert Cather sings of "In Media Vita," and Edmund Vance Cooke, "The Tomb of Shakespeare." "The Monument" is a Memorial Day Poem by Dallatt Fuguet.

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Annual Meeting of Anshai Emeth
Congregation of Peoria, Ill.

The regular annual meeting of the congregation of Anshai Emeth, of Peoria, Ill., was held Sunday afternoon and all the old officers were re-elected unanimously. They are as follows: President, Samuel Woolner; vice-president, David Ullman; secretary, A. Raffman; treasurer, M. Sainzenstein.

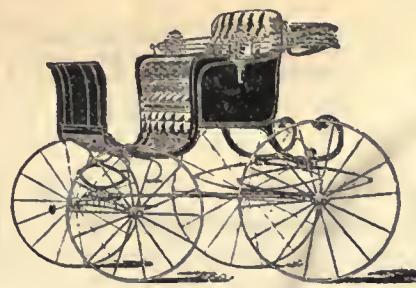
Rev. Dr. Levy, who has been the pastor of the congregation for the past three years, was unanimously re-elected for another term of three years, notwithstanding the fact that he sent in his resignation several days ago. He is reported as still insisting on leaving the city for other fields, it being said that he has received a call that is very hard to decline, such action upon his part being a great sacrifice.

At the meeting it was decided by a unanimous vote of the congregation that a committee of three be appointed to use their best efforts to obtain the consent of Dr. Levy to accept the re-election. The chair appointed William F. Wolfner, David Ullman and Henry Schwabacher, and this committee will wait on the doctor during the coming week and endeavor to have him stay with the congregation for at least three years longer.

Great stress was laid upon the grand work performed by Dr. Levy during his stay here. The model Sunday school under his care and direction is second to none in the United States. His wise leadership has attracted a large number of new members to the congregation and his able lectures have edified all his listeners. Peoria cannot afford to lose such a public spirited minister and every effort should be made to retain him in Peoria.

The report of the officers of the congregation showed that the finances were in good shape and that with the aid of the ladies a large part of the indebtedness had been paid.

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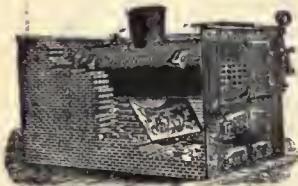
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Substitutes for the Saloon.

Whatever the effects of prohibition may be on political agents, experience goes to show that a law aimed at the evils of drinking generally overshoots the mark and hits feebly, if at all, the manufacturing brewer. To take the saloons away from a man who wants to drink does not, in my opinion, reform his views or make it appreciably harder for him to get what he wants to drink. In addition, it does not take into account the man who all his life has been accustomed to the use of alcoholic beverages without any visible harm to himself, his prospects, or his family, and has a tolerably well-grounded belief that it is his right to do so if he chooses, whether it is in the back room of a saloon or at his own table.

One naturally turns, as public opinion seems to be turning, from the theory of prohibition to the question of a substitute for the saloon, which, shorn of its bad influences, will retain the social features that appeal to workingmen in their times of idleness and relaxation. Considerations of this sort, assuming that the saloon is the workingman's club, and that environment and a desire for social satisfactions drive or coax men to their drinking places, is somewhat new, but already thinking men of the human sort are discussing it, and it is along this

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A NEWS SERVICE

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THERE is ample justification for the claim made by THE CHICAGO RECORD-HERALD that its readers enjoy every day in the week, Sundays included, a news service that is without parallel in range and completeness. The reason is obvious—the combination of the varied and extensive facilities of the two great dailies, The Chicago Record and The Chicago Times-Herald. In addition to the independent news facilities of both papers, THE RECORD-HERALD receives the complete news service of The New York Herald, The New York Tribune and The Associated Press; and when it is considered that its news columns are supplemented by all the special features so popular in The Record and The Times-Herald it will be seen that THE RECORD-HERALD holds a unique place among the great newspapers of the United States. In the Sunday issues, especially, the great advantages of the combination of all the resources and worldwide facilities of the two papers united in the combination are made manifest. The world's news is covered with unexampled fullness, due to the fact that never before in the history of journalism did an American newspaper possess news facilities so varied and extensive.

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line that we may expect development, at least in our large cities.

But one does not get very far in his consideration of the substitute before he encounters difficulties which bid fair to create violent partisanship and more or less feeling. You can substitute for the saloon warm, comfortable buildings, reading rooms, billiards and pool games ad lib., but will your substitution of coffee or tea for beer attract the men you want to reach who insist on having beer? Are you compromising with the devil if you give them beer? — From "Saloons," by Robert A. Stevenson, in the May "Scrbner's."

Why Jesus was Mocked as King.

Recently some data, largely from papyrus finds, have come to light that explains why it was that the soldiers, after the condemnation of Jesus to crucifixion, mockingly derided him as king. The philologist and Philo-editor, Paul Wendland, in *Hermes* (Vol. XXXIII), has drawn attention to the custom of celebrating the Saturnalia by the Roman soldiers by the appointment of a mock king, who was then slain. Every year the festival of Kronos, or Saturn, was celebrated, especially in the army. One of the number was selected by lot to act as king, and upon him royal robes were placed, and for a certain number of days this king directed the wildest carousals of his subjects, after which he was put to the sword. Mock imitations of these riotous celebrations of the Sat-

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urnalia king were evidently a favorite amusement among the Roman soldiers in the case of culprits who had been condemned, and, according to the manner of the times, were handed over to the executioner as objects of sport, as also in the case of other persons who had incurred the displeasure of the soldiers.

Philo narrates such a mock celebration on the part of the soldiers participating in an anti-Semitic riot in Alexandria, directed against King Agrippa, to whom the Emperor Caligula had given the tetrarchy of Philip. A dirty Jewish beggar is taken from the street to represent King Agrippa; he is dressed up as a king, escorted by soldiers, is the recipient of royal salutations, while he, with a crown on his head, carries a stick picked up

from the street as a scepter, and then is cast out. The description is almost verbally the same as that of the mockery of Jesus.

In the light of these facts, it is evident that the mockery of Jesus by the soldiers of the cohort in the barracks was a specimen of sport which they were accustomed to engage in whenever they could. For them it was a mock celebration of a festival of sport, and Jesus was to them a Saturnalia king. That just this was the favorite sport in the case of one condemned to death was natural. The Saturnalia king dies as the earthly reproduction of Saturn, who dies when his mission has been fulfilled. Saturn was the dying god among the heathens, and him who was the dying God of the Christians, the heathen mocked by imitation.

BEWARE OF IMITATIONS.

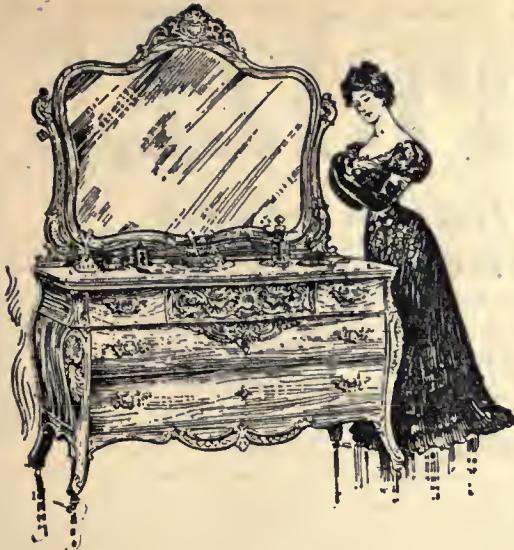
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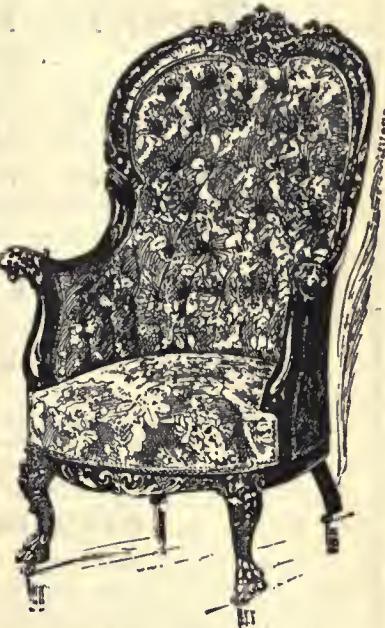
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ing the cultus of their dying god.— Prof. Geo. H. Schodde, Ph. D., in Sunday School Times.

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Year.	Total Population.	Increase.	Per cent.	
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1881.....	4,324,810	635,553	17.23	
1891.....	4,633,239	508,429	11.19	
The population for 1901 at an increase of 12 per cent over the population of 1891 would be.....	5,413,227			
(An increase of 579,988.)				
At an increase of 15 per cent it would be.....	5,558,224			
(An increase of 724,085.)				
At an increase of 20 per cent it would be.....	5,799,836			
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THE REFORM ADVOCATE.

CHICAGO MAY 4, 1901.

THE REFORM ADVOCATE.

PUBLISHED EVERY SATURDAY

IN THE INTEREST OF REFORM JUDAISM.

EMIL G. HIRSCH, EDITOR.

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EDITORIAL PREFACE.

The editor in ordinary of "The Reform Advocate" takes great pleasure in inviting the readers to peruse the contents of this week's issue. The work of gathering the data and of putting them into shape was done by Mr. Eliassoff. To him is due whatever credit attaches to the labor, as he is responsible for the accuracy of the statements and the facts collected. By some inadvertency the statement was permitted to pass the scrutiny of the proof-reader, that the undersigned had edited Mr. Eliassoff's paper. This is a mistake. Time and talent were both wanting to undertake the task. On the surface it would seem as though "The Reform Advocate," in publishing a detailed account of the trials and triumphs of the Jews in Illinois, had laid itself open to the just criticism of inconsistency. For all along it has contended that the Jews, their religion excepted, constitute no distinct element in our population. They are marked by the same traits and are under the impulse of the same helpful or hurtful influences as are the rest of humanity. "The Reform Advocate" does not propose to abandon this, its fundamental contention, but it has recognized the fact that as yet its opinion is not generally accepted. Perhaps under the circumstances now unfortunately prevailing the round world over it is not a work of supererogation to demonstrate the correctness of our thesis by invoking certain indisputable facts. Our columns today speak most eloquently in corroboration of our proposition. One who will read this issue with unprejudiced eyes cannot but come to the conclusion that the Jews are not peculiar either in their virtues or their vices. The experience of the pioneers of our Jewish communities has been none other than that through which the pathfinders of other religious organizations had to pass. The story of their struggles or their gradual rise to comfortable affluence can easily be duplicated by the records preserving the accounts of the deeds, the failures and the successes of early settlers in our State, whose religious affinities bound them to the church, or whose opinions perhaps led them to form no connection with any creed or sect.

The Jews of Illinois have no cause to blush for their record. They have done their full share in the

development of our beloved State. Many of them took an active part, even if it was in a restricted circle of influence, in the debates and discussions preceding the outbreak of "the inevitable conflict." Many knew personally the great men who went forth from Illinois to guide the nation and to fight its battles, and in the regiments that marched out in obedience to Lincoln's, Illinois' greatest son's, call there were many whose ancestral faith quivered with the traditions of remote Palestine. And as during this fateful period, so in every crisis of our political life, affecting the nation or the State, the Jews of Illinois have been found at their post of duty. Only one deaf to the truth and blind to its light may, in view of these incontrovertible proofs, maintain that the Jews lack in patriotism or fail to act in response to the calls of a delicate and active civic conscience.

In commerce and the channels of industry the Jews of Illinois have also demonstrated their influence. Many business houses witness to their enterprise and attest their integrity in the management of mercantile ventures. Theirs has been a moderate share of the rewards which come to honest and devoted labor. On the whole the Jews of Illinois have again proven that the influences of Judaism make for thrift, economy, temperance and independence.

In the domain of philanthropy the Jewish citizens of Illinois have not been laggards. While, as their co-religionists always and everywhere, contributing to the maintenance of public institutions, under whatever denominational auspices, they have never neglected to provide for the nearer needs of their own dependent classes. In certain ways the Jews of Chicago may claim the credit of having been among the first to inaugurate the better methods according to the truer standard of the new philanthropy in the dispensation of relief or the provision for the education of the young. The Michael Reese Hospital deservedly has come to be known as a model institution of its kind. The Jewish Manual Training School is on an altitude attained by none other of its class. It has won the recognition of educators throughout the world, and the prophecy is certainly not too bold that in very near years its system is bound to become the pattern after which our public schools will be re-constituted. The Jews of this city can proudly point to the fact that they were the first to bring about systematic co-operation among the various agencies for the administration of the charities.

While writing these lines the report reaches us that one, who for many years was prominently associated with the work of our United Hebrew Charities, has passed to his Heavenly reward. In the history of the Jews of Chicago Mr. Francis E. Kiss will always hold a prominent place. In his hands was, for many decades, the direction of public assistance as organized under the Hebrew Charities. He brought to his task enthusiasm and capacity of a

high order. Where he failed the blame was not his. Laboring under peculiar difficulties, incidental to those early days, and always more or less hampered by limited resources, he did his utmost to mitigate the evils which could not be remedied. None other could have done better; most would have done worse. To his memory posterity owes a debt of gratitude which cannot be paid in words.

Perhaps in the domain of Jewish religious thought the Jews of Illinois occupy a position peculiarly their own; but this very fact demonstrates again the truth of the proposition that Jewish life is, after all, only a reproduction of the life of those with whom the Jews come in daily contact. It is not merely in the Synagogues that Chicago has wielded an influence for greater religious liberalism. Our city is the home of many so-called independent churches. Professor Swing of blessed memory was a Chicagoan. Doctor Thomas could nowhere else have found conditions as favorable for his new development as he did in our own city by the lake. Sinai Congregation and the radical tendency pervading the Judaism of Illinois generally is the effect in the same manner of the telling influence of a broad and liberalizing spirit undoubtedly cradled in the broad prairies of our State. Chicago is a cosmopolitan center. It extends hospitality to every opinion honestly held and candidly stated. It

is hostile to bigotry, unhospitable merely to fanaticism. The Jewish community is characteristically Chicagoan in this also, that whatever the opposition and the bickerings, the distrusts and the denunciations which have assailed the positions of one or the other teacher among us elsewhere, within this State, and more particularly within our city, men of all shades of religious opinions agree to disagree, allowing each one to seek his own salvation as knowledge or conscience suggests, but co-operating in all things making for the better and the nobler life.

Fifty years is but a small measure of time. What has been accomplished during this limited period is an earnest of what the next century asks us to bring about. If the spirit that inspired the pioneers and the founders of our Jewish institutions in this State will be transmitted to their sons and successors, no doubt will ever lodge in open minds that the unborn future will not be true to the achievements of the remembered past. With grateful recognition of the debt which the living owe to those that have passed beyond, in the joy that many of the veterans are still among us to cheer us on while telling us of their trials and their triumphs, let us, having learned of the past, turn our faces to the future, determined to do our share as conscientiously as did they who prepared the way for us, theirs.

EMIL G. HIRSCH.

A Card from the Publishers!

THE publication of this number of the REFORM ADVOCATE, containing the history of "The Jews of Illinois," was unavoidably delayed for a few days. We therefore beg the indulgence of our friends and readers, and hope that the contents of this edition will amply repay for the disappointment caused by its non-appearance on time.

BLOCH & NEWMAN.

The JEWS of ILLINOIS.

Their Religious and Civic Life, their Charity and Industry, their Patriotism and Loyalty to American Institutions, from their earliest settlement in the State unto the present time.

By Herman Eliasof.
Edited by Dr. Emil G. Hirsch.

INTRODUCTION.

The marvelous progress of the American people and its rapid rise to national importance and political power have surely surpassed the most sanguine expectations of the founders of the independence of the colonies. The ethnological and historical development of nations is generally a very slow process. The fathers of the American nation could only have measured institutions and events according to the standards established by time and history, and the infant nation, the child of the revolution of the colonies, broke all the records of history and the confines of time. The main cause of these unforeseen attainments was, without doubt, the constant influx of a heterogeneous immigration, which the young nation assimilated during the years of its growth. The rare advantage of adding to the population a continual current of mature elements enabled the American people to speed on eagle wings in achievements of civilization, in national development and in the attainment of political power. Each of the component parts of the assimilated mass of immigrants contributed its share of valuable building material for the construction of a vigorous national character, for the rearing of ramparts in protection of liberty and for the strengthening of the edifice of equality. Each component part helped to hasten the progress of the young American nation.

To the Jews of America must be assigned a place among the very best and most desirable immigrants. The Jew possesses the capability of assimilation in a higher degree than many other people. His appreciation of liberty is keener and deeper, for his love of freedom was born in the flames of the auto-da-fe; his thirst for right and his hunger for justice took firm roots in the depths of his soul, in the dark-

ness of dungeons, during centuries of cruel persecutions. Indeed, the Jew fitted well in the new conditions of the new world, and he quickly fell in line with the builders of the free American institutions, American civilization and commercial and industrial power. Peddlers though many of them were, in the first years of their settlement in America, the Jews at once upon their arrival rendered valuable service to the undeveloped country. As the Jew trudged along on the highways and by-ways of the new world, with his heavy peddler's pack, he carried civilization and commerce from the large cities, the market centers, across the vast prairies, over the steep mountains and through the wild woods, to the rural towns, to the hamlets and villages, to the isolated log cabins and to the lonely farm houses. Wherever he passed, the Jewish pioneer left a message of the new life which was unfolding itself in the cities; of the new industries which were established in the land and of the general progress of the nation. He brought hope and encouragement to the lonely laborer on the outskirts of civilization, and the recluse toiler worked with a new-born ambition and brighter prospects. So the Jew helped, often perhaps unconsciously, to widen the clearings in the forest primeval of the new life, to spread the bright light of the broader thought until it penetrated into the narrow sphere of the children of nature in field and forest, on the high hill top and in the deep valley.

But they were not all peddlers. The American Jew has made his mark in the history of the country of his adoption. The history of the revolution, the civil and the Mexican wars, and later of the Spanish war, tell the story of the patriotism, the loyalty and the bravery of the American Jew. On the battlefields of the American nation, wherever Old Glory floated in

the breeze, leading the American soldier to victory or to a patriot's death, were heard the footsteps of the American Jew, as he marched along side by side with his American brothers, in the ranks, or as officer and leader, and like all the rest he willingly shed his blood and gave his life for the life of his country. Nearly 8,000 Jews served in the civil war and 4,000 fought against Spain.

It cannot be denied that the advent of the Jews in noted numbers in the new Republic was a severe test of the value of the American constitution and the sincerity of the young nation in its promise of liberty and equality before the law to all comers. Before the arrival of the Jews in large numbers, the young American people, the austere principles and the stubborn religious convictions of the pioneer Puritans still fresh in its midst, had to deal almost entirely with an immigration consisting of members of a kindred race and of sects and factions of a common church. The Jew came as the scion of an alien race and as an adherent of a religion considered by the world as a living protest against Christianity, the religion of nearly all the inhabitants of the young Republic. The American constitution was only a few years old, while the prejudices against the Jew, social and religious, were hoary with the age of centuries. But the constitution triumphed, the young American nation established before the world its faithfulness to the teachings of true liberty and the life of the American Jew demonstrates more convincingly every day that the bitter accusations of his enemies have absolutely no foundation in truth.

When the history of the Jews of the United States of America will be written, it will positively prove that the Jewish genius asserted itself to the benefit of the country of his adoption wherever and whenever it found fav-

orable opportunity. For many decades the Jews arrived in the new world in very small numbers. There may have been a few secret Jews, Spanish Marranos, with Columbus. Dr. Kayserling, the noted writer on the history of the Spanish and Portuguese Jews, claims that there were five Jews in Columbus' fleet. The entire register of the men who sailed with Columbus has been lost, but a great many of the names of the men who sailed with him have been recovered and among them are undoubtedly five Jews. The interpreter whom Columbus took with him, Luis de Torres, was a Jew. A nephew of the Treasurer-General of Aragon, Sanchez, was delegated to go with Columbus by the special request of Queen Isabella. The surgeon of the ship was a Jew and there were two other Jews upon the ship. Some few Jews may have arrived, from time to time, from Brazil, Barbadoes, Jamaica, Spain and Portugal, who settled in New Amsterdam (New York), in Newport, Rhode Island, the Roger Williams Colony and in Charleston, S. C.* But the influx of Jewish immigration from Germany in large numbers did not begin until about the middle of the XIX. Century. Most of them hailed from the Rhenish Palatinate and from Bavaria. Still almost in every state of the Union the Jews are today not behind their American fellow citizens, not only in commerce and industry, but also in their religious and social life. Their distinctive institutions and organizations are models of economic management and useful administration. Led by the Jewish genius they have succeeded in a comparatively shorter time than many other denominations, to reach the true American standard of excellence. The American spirit dwells in their hearts and their homes, and united with the Jewish genius it helped to build up their congregations, their religious schools, their benevolent institutions and social organizations on a grand and magnificent scale.

The first attempt to gather statistics of the Jews of the United States, was made by a committee representing the Board of Delegates of American Israelites and the Union of American Hebrew congregations. The chairman of that committee was Mr. William B. Hackenburg, a prominent Jewish citizen of Philadelphia. The result of the labors of this committee was published in September, 1880, by the Union of American Hebrew congregations, in a pamphlet of 59 pages entitled "Statistics of the Jews of the United States." According to this pamphlet the Jewish population of Illinois in

1880 was 12,625, ten thousand of whom lived in the city of Chicago. Jewish congregations were in the following five cities: Chicago, Rock Island, Peoria, Quincy and Springfield. The total number of Jewish congregations in the state was ten, and their entire membership 567; number of Jewish children attending religious schools 675. Two years ago the Jewish Publication Society of America undertook to continue the work of collecting statistics of the Jews of the United States. The Publication Society has issued two volumes of The American Jewish Year Book, one each year. The "Year Books" are edited by Prof. Cyrus Adler of Washington, President of the American Jewish Historical Society, and contain much valuable information. We thankfully acknowledge that the "Year Book" of 1900-1901 was of great help to us in compiling the data for this history.

We do not claim that in this work we have furnished a complete history of the Jews of Illinois. The Jewish communities, their organizations and institutions in the state, are all yet too young for such an undertaking. Not even seventy years, the allotted span of life for one individual man, has passed since Jews first settled in Illinois, and this is, indeed, too short a period of which to write a complete history, with philosophical research of cause and effect and historical analysis of character. Events have not had time to clarify and to reach historical strata, and character had as yet no chance to become purified in the crucible of time to reflect historical light and luster. We have simply sketched a certain number of events, often in mere outline, venturing here and there also to depict the life of some leaders. In their relation to the development of communal and institutional life, in a superficial biographical form, endeavoring in the main, to collect material for the future historian of the American Jews.

Our aim has been to give accurate statements of facts and to be just and impartial to individuals and institutions. If we have erred in any of our estimates and representations, we must solicit the indulgence of our readers and critics, and request them to take into consideration the facts, that in many instances we had to rely entirely for our information upon the contradictory statements of a few old, very old, people, whose memory is succumbing to the feebleness of old age. Especially in regard to the history of the Jews of Chicago prior to the great fire, it was a very difficult matter to obtain authentic information, as all the documents bearing upon the subject were consumed in the terrible conflagration of 1871.

We cheerfully invite impartial criticism and convincing correction, for the sake of truth. *תְּהִלָּה נָאָתָה נָאָתָה*
"The lip of truth shall be established forever." H. Eliassof.

Chicago, March 15, 1901.

General Review.

The history of the Jews of Illinois furnishes ample evidence in substantiation of the facts, that wherever the Jew finds a welcome reception and rightful treatment, he quickly rises to the full understanding of his environment and readily fulfills his full duty to his surroundings; that he works out his destiny to his benefit and to the profit of his neighbors.

Not quite a century has passed since a part of the northwest territory was organized into the state of Illinois. It was in the year 1818, and today the progress of her people and the development of her institutions are indeed the great wonder of the world. The vast stretch of prairie land which but a few decades ago was carpeted only with wild grass, where the deer and the bear roamed and played hide and seek, is now dotted with fertile farms, bearing a rich harvest of golden grain, and is studded with cities, like precious gems, teeming with a population of nearly five millions. The plowshare has furrowed millions of miles of the rich soil and God has blessed the toils of his children with the "dew of heaven and the fatness of the earth." The western spirit has imbued the sturdy inhabitants of Illinois with tireless activity and the tillers of the soil and the builders of the cities have produced untold wealth. Commerce and industry have flourished beyond description; palatial homes have been erected in many parts of the state, where art brings its benediction and institutions established where learning leads and lofty thoughts hold sway as unrivaled rulers, where civilization points the way to man's higher destiny, where benevolence beckons to the heart and illuminates the soul with lessons of love, teaching to aid and assist, to encourage and to redeem.

"Wer kennt die Völker, nennt die Namen,

Die gastlich hier zusammenkamen?"

Who knows the nationalities, who can tell the names of all the different denominations who came to seek homes and happiness in the hospitable boundaries of this great and glorious commonwealth? For nearly a quarter of a century the Jew was missing. But he, too, was at last attracted by the new country and the new promise. He came from the east and from the north to join hands with the sturdy sons of the western prairies; he came to help and to hope, to plan and progress, and although he arrived several decades later, and at first in very small numbers, he did not lag in the rear. Working with extra energy he soon pushed ahead until he gained a place in the front ranks of the advancing hosts. Today the Jews of Illinois are factors in the commerce and manufacture of the state and their financial influence and power manifest themselves in many directions. Political life is the only field where the Jew gained less prominence than the Germans or the

* Dr. B. Felsenthal, in a letter to Judge Daly, of New York, calls the attention of Jewish historians to the fact, that while the Jews in the colonies were admitted to full citizenship already in 1740, yet in some of "the states" they were excluded from the enjoyment of the rights of citizenship by constitutional provisions. He names Maryland and North Carolina. Vide Appendix II to The Settlement of the Jews in North America, by Judge Charles P. Daly, p. 156.

Irish people. Political ambition was not to his taste. The Jew shunned politics. The bitter experiences which fell to his lot in the old country were yet too fresh and too vivid in his mind. But in this direction, too, the Jews of Illinois are gradually emerging from their wanted retirement. Their courage and ambition are growing with their numbers and they have lately been recognized by both of the leading political parties of the country. Mr. Samuel Alschuler of Aurora, Illinois, was nominated for Governor of the State by the Democratic party in the campaign of 1900, and although he failed of election, the extraordinary large vote of 518,966 which he received, is highly complimentary. Dr. Emil G. Hirsch was chosen Republican elector at large for the state by a popular vote some years previous. Judge Philip Stein is now serving a second term on the bench of the Superior Court of Cook County and Governor Yates has lately appointed Dr. E. G. Hirsch a member of the State Board of Charities. The reverend gentleman has also filled several other posts of honor, such as a member of the Library Board and Board of Education of the city of Chicago. A number of Jews held the office of mayor in smaller towns of the state. At one time the city of Quincy had a Jewish chief of police. The present city clerk of Chicago, William Loeffler, under the Democratic mayor, is a Jew, and the late Mr. Joseph Pollack, who was very prominent in Jewish congregational and charity circles of Chicago, was once clerk of Cook County and afterwards justice of the peace. Since his time several Jews held, and some are still holding, office as county commissioners and aldermen in several counties and cities of the state. In 1892 Abram E. Frankland was superintendent of compulsory education of the city of Chicago. Even as far back as the fifties Abraham Kohn was city clerk of Chicago. General Edward S. Salomon, of Chicago, was clerk of Cook County and governor of Washington Territory. In 1883 President Arthur appointed Mr. Max Polack, a Jewish citizen of Chicago, as Consul General at Ghent, Belgium. The United States paid him the high compliment of confirming his nomination, without reference to the proper committee, as is usually done in such cases. Mr. Berthold Loewenthal, now living in Chicago, was alderman of Rock Island, Ill., from 1855 to 1857; supervisor of the South Town of Chicago from 1871 to 1873, and a member of the Public Library Board from 1875 to 1882.

Mr. Leopold Mayer was supervisor of the Second Ward in Chicago from 1868 to 1869. Herman Felsenfeld was member of the Board of Education, and many others held public offices of honor and trust. Chas. Kozminski, Frankenthal and Edward Rose were also members of the Board of Education, and Dr. Joseph Stoltz is now a very ac-

tive member of the same board. In 1867 Henry Greenebaum was appointed by Gov. Oglesby a member of the State Board of Equalization.

Julius Rosenthal was Public Administrator for many years. Adolph Kraus was president of the Chicago School Board and corporation counsel under the old Mayor Harrison.

In 1818 there were only 3,000 Jews all told in the United States* and hardly any Jews west of the Alleghany mountains. Today the Jewish population of the United States is estimated at 1,058,135 and in the state of Illinois it surely reaches the 100,000 mark, of which Chicago takes the lion's share. There are at present in Chicago not less than 75,000 Jews, 20,000 German, 50,000 Russo-Polish and 5,000 Jews from Austro-Hungary and other countries, the rest of the Jewish population is scattered through the 102 counties of the state. Peoria and Quincy have the largest Jewish population outside of Chicago, the former city close on 2,000 and the latter not less than 600. In commerce and industry, in charitable, religious and social institutions, in attainments of wealth and in professional life the Jews of Illinois rank next to the Jews of New York. More than \$150,000 is annually collected by the Jews for non-sectarian institutions in the state of Illinois. Hardly any Jews ever become a burden upon the state and the state almosinary institutions have hardly ever contained Jewish inmates. The Jews of the state have always taken care of their own poor, even before they entered the period of communal organization. The Associated Jewish Charities of Chicago alone collect over \$100,000 annually for the support of the five main Jewish charity institutions of the city, the United Hebrew Relief Association, Michael Reese Hospital, Home for Aged Jews, Jewish Orphans' Home and Jewish Training School. This is done without resort to charity balls, fairs and such like means for raising money. The Jewish residents of Illinois carry more than \$75,000,000 life insurance, the Jews of Cook County alone are holding policies amounting to more than \$58,000,000. Nearly \$1,000,000 were donated and bequeathed to Jewish charities within the last twenty years by Chicago Jews, besides their regular annual contributions. Mr. Leon Mandel gave \$75,000 to the Chicago University, the Standard Club collected from Jews \$27,000 for the same institution and Sinai congregation collected from some of its members \$5,000 more for a Semitic Library, making a total of \$107,000. The sums of money expended by the Jews in the main cities of Illinois, for cemeteries, synagogues, temples, homes, asylums and social clubs reach away up into the millions of dollars. The Jew contributes liberally to all charities, Jewish and non-Jewish, and receives very little from outsiders, he seems to take

it as a settled matter and does not expect it to be different. His Christian friends and neighbors rarely think of offering a contribution to a Jewish institution. They, too, seem to take it for granted that the Jew is able to carry a double burden with ease and comfort.

There are today in the state of Illinois 78 Jewish congregations, 45 benevolent associations, 25 ladies' societies, for charity and social purposes, 10 social clubs and 25 cemeteries, most of these institutions and organizations are located in the city of Chicago and many of them are only a few years old and small in membership. Most of the congregations were established by the immigrants from Russia, Poland, Roumania and Austro-Hungary. A commendable feature of these congregations, especially of the Russian Jews of Chicago, are the loan associations, which are connected with the older and richer of these religious institutions. These loan associations are doing much good, they save many a family from ruin and from becoming paupers in consequence of reverses in their small trade ventures.

The Jews of Illinois are well represented in the professions. The lawyers, physicians, architects, engineers, pharmacists, professors, teachers, dentists and journalists will add up into many hundreds and a number of them have been successful and stand very high in their respective lines. We will only mention a few names to prove our statement. Lawyers: Julius Rosenthal, Adolph Moses, Adolph Kraus, Samuel Alschuler, Levy Mayer, Jacob Newman, Simeon Straus, Max Pam and Sigmund Zeisler. Physicians: Drs. Edwin J. Kuh, Joseph Zeisler, J. L. Abt, Hy. Gradle, L. Frankenthal. Dr. Meyerowich, who is a member of the State Board of Health, and of the younger ones we mention Drs. Greensfelder and Daniel N. Eisenthal, and some of those who passed into eternity, but whose names are still mentioned with honor by all and with gratitude by many, like Drs. M. Manheimer and S. D. Jacobson. Architects: Dankmar Adler, whose death was mourned by the entire city of Chicago and who left enduring monuments to his great talents in many of the public buildings of Chicago and other cities. Of the living architects we mention Simon Elsner, the ex-building commissioner of Chicago, and H. L. Ottenheimer, the dainty designer of beautiful homes. There are in Chicago also a number of Jewish designers and engravers for plate printing and lithographing, who are very skillful and artistic in their work. The best results in the new three-color process printing have been attained by a Jewish firm in this city, consisting of several brothers. Their exact copies from nature and their wonderful reproductions of articles in their natural colors, have won for them high admiration in Europe as well as in America.

* As estimated by Mordecai Noah.

There are in Chicago at present three Jewish justices of the peace, E. C. Hamburger, on the north side; Adolph J. Sabath, on the west side, and L. Wolf, on the south side. Hamburger and Sabath have also served as police justices.

Jews have worked on the streets as day laborers in Illinois, and some of the very same Jews rose to honored and important positions by their own merit of thrift, integrity and energy. We have had quite a number of Jewish bankers, whose business transactions amounted to many millions annually and who reflected credit on the Jews by their honesty and integrity.

The number of Jewish bankers in the state has decreased in the last twenty years, but the number of artisans, of skillful mechanics and of hardy handicraftsmen has greatly increased. There are even some blacksmiths among the Russo-Polish Jews, in the Ghetto of Chicago, who are good, honest workmen, and of whom we may be proud indeed.

But it is mainly in the commercial life of the state where the Jew gained the greatest prominence. In Chicago, Peoria, Quincy, Bloomington and other cities in the state Jewish brains and Jewish capital have accomplished wonders in creating commercial and manufacturing establishments of great magnitude and immense proportions, giving employment to many thousands of salesmen, saleswomen, accountants, mechanics and laborers. Jewish business ability helped and is still aiding in the management of the "Fair," the giant department store of Chicago and the oldest emporium of its kind. From the first jobbing dry goods business of Rosenthal & Rosenberg, established in Chicago in 1842, to the present magnificent retail dry goods stores of Mandel Brothers, Schlesinger & Mayer and A. M. Rothschild, there was a gradual development which has kept pace with the city's growth. Many were and still are the firms and houses which have grown up in the intervening time and have gained name and fame in the commercial world of the country. We can only mention a few of them here. In Chicago, for instance, the following names will sound familiar and command great respect: Kohn Brothers, Rosenbaum Brothers, Joseph Beifeld, Selz, Schwab & Co., Cahn, Wampold & Co., Bach, Becker & Co., Sliberman Brothers, Foreman Brothers Banking Co., Greenebaum Sons, Adolph Loeb & Son, M. Born & Co., Eisenstaedt Brothers, Hart, Schaffner & Marx, Hasterik Brothers, Stein Brothers & Baumgarti, Hart Brothers, W. N. Eisendrath & Co., Stein & Eilbogen Co., Hyman, Berg & Co., J. L. Gatzert & Co., Stein, Hirsch & Co., Strouss, Eisendrath & Co., Kozminski & Yondorf, B. Kuppenheimer and N. A. Mayer. In Peoria there are the Woolinners, Schwabacher, and Greenhut. The Lesems in Quincy and the Livingstones in Bloomington. These

firms represent an aggregate capital of many millions of dollars, they command the highest confidence and respect in the business circles of the entire country. There are many more such well-known mercantile establishments in the state and were we to name them all they would fill an entire volume.

We close our "General Review" with extracts from a paper entitled "Jews and Judaism of Early Chicago Days," published in the Chicago Journal of Nov. 14, 1899. This paper was prepared and read by Mr. Leopold Mayer, the well-known banker and old settler of Chicago, before the Chicago Council of Jewish Women, on Nov. 13, 1899. Mr. Mayer was an eye-witness to many of the events of the early days and his vivid description of the beginnings and progress of the Jewish community of Chicago will be read with absorbing interest not only by the old, but also by the young generation.

Mr. Mayer said, in passing: "I relate what I remember, and offer my reminiscences as a slight but perhaps not entirely valueless contribution to the history of the beginnings and progress of our people in Chicago.

"Fifty years ago, on the 19th day of this month, on a cold, rainy morning, at about 5 a. m., with my sister and sainted father, I boarded a Rhine steamer. After some delay I reached Antwerp, and here, I saw for the first time, a Jewish burial from the synagogue, instead of from the home. The funeral was that of the president of the congregation, chief of the branch house of the Rothschild; otherwise, the rites would have been of the same character as in my home, a small town in the interior of Germany.

"Finally, after a stormy voyage of 65 days, I arrived on Friday, Feb. 15, 1850, in New York. I gave my first exhibition of 'greenness' during the ride in an omnibus to see so much twist bread, used in Germany, only for the Sabbath, and I remarked that Jews must be numerous, as Sabbath bread was so in evidence.

"How happy I was when I reached the promised land of freedom, where the laws, at least, are the same for Jews as for non-Jews.

"At that time, the stigma of inequality burned in me like a fiery coal, because I felt its sting and suffered its pangs. In New York, my best friend and former teacher, known to many of you, Moses Spiegel, took me to the first Jewish Reform temple I had ever visited; situated in Christie street, Dr. Mezbacher was its rabbi. There I found the male attendants divided, one class composed of those with hats, the other of those with caps. The women were then still in a separate part of the temple, but whether they, also, were classified as to headgear, I can not say. From the observations of later years, I might say 'yes.' Reform Judaism deserves credit for the redemption of the wom-

en from separation during the divine service. In Chicago, Sinai congregation granted equality to the women from its inception.

"April 23, 1850, when I came to Chicago, the Jews numbered possibly 200. The congregation had 28 contributing members, and on the very first day I was introduced to most of them, including the president and minister. The congregation provided for a reader, a chasen, and a shochet—a man able to kill cattle and fowl according to Jewish rites. The German arrangement of prayers was in vogue, but it was so diversified that it often depended on the reader what prayer was read, although the addition or omission of a prayer was an infringement upon the religion, and so I remember that as late as 1858 the omission of a certain prayer created a row in the synagogue.

"The duties of a minister were manifold. He was the reader, he had to perform the marriage ceremony, he had to be present at funerals and read the prayer there as well as in the house of mourning, and he had to act as shochet.

"Instruction in both the tenets and the morals of Judaism were lacking. Every Jew was his own teacher and rabbi. A religious school for children was not necessary, as there were but few children of school age here.

"The two previous years, 1848-9, had been trying for the Jewish colony, on account of the cholera, which not only bore away several of its members, but left the survivors in constant dread of its return. A burial ground had been purchased from the city as early as 1846. It is remarkable how anxious the Jews are to provide a resting place for their dead, when, as yet, they have scarcely a foothold for the living; this is noticeable through all their history. To the praise of the Jews then here, I must say, that they clung together in sorrow and in joy. The good fortune of one was the happiness of the other, while the gloom of one cast a shadow over all. Thus, on my first Friday night in Chicago, I watched, with one of my brothers, at the bedside of the sick child of a friend.

"The place of worship was then located on the southwest corner of Lake street and what is now Fifth avenue, on the third floor. The narrow, uninviting entrance was unpleasingly obstructed by the goods of an auctioneer, who occupied the store floor below. Already at this period the Sabbath was more or less violated. It is true that most of the women and many of the men were regular attendants, but the latter, as a usual thing, left hurriedly for their places of business. Many stores were already open, and the younger men, engaged as clerks, were invisible in the synagogue. The younger women, likewise, were few, and of children under 15 there were scarcely any.

"When I left Europe, my intention was to seek another occupation than

that of a teacher, out necessity compelled me to return to my first love among life's vocations. Encouraged by my friends, Messrs. Elias and Henry Greenbaum, who introduced me to the several private schools, I began to teach German, privately. But, alas, I had no means of communication! I could neither speak or understand English, and were I to tell you of my attempts at correct pronunciation, you would laugh just as heartily as did the young ladies that listened to them.

"During the fall of 1850 I tried to organize a religious school from the few scholars I already had and the few more I might gather round me. To show the necessity for this, one incident will suffice. To make known my purpose, I went to the president of the congregation to ask leave to post on the door of the synagogue a notice to the effect that I would open a school to teach religion. In all seriousness he, the president, asked me what I intended to teach, and I found that my first lesson must be given to the head of the congregation.

"The year 1851 was important in the religious development of Jewish life. In June the first Chicago synagogue, on Clark street, between Adams and Quincy, was dedicated by Mr. Isaacs of New York. The exercises were well described by Mr. Elias in his history of K. A. M. Mr. Isaacs, in his Saturday morning sermon, charged the congregation with neglect of the purity laws, and then declared that the punishment of God was visible in the death of young married women, several of whom had recently died. To the credit of the president be it said that he at once left the synagogue.

"A second important movement was the organization of the young men into a benevolent society. The first attempts at organization had failed because of the wish of some, to incorporate in the Constitution, clauses excluding those who married Non-Jews and those who would violate the sanctity of the day of Atonement. But among some of the young men there was no abandonment of purpose, and some months later, ten or twelve of them organized the Hebrew Benevolent Society, with those exclusive laws in the Constitution. Severe, was the struggle before the society gained influence over Jewish life, but under the prudent guidance of its President, the saluted Michael Greenbaum, it soon became a power in both religious and social life. Ladies, to this organization, we can trace the beginnings of Sinai Congregation. There, were united the youths who strove to follow the precepts learned in the old German home. But soon they observed, that to follow, to the letter, the Jewish law, meant a return to the ghetto of the middle ages. They quickly learned that religion is for the living and not for the dead, and recognized the fact that in order to live a religious life they must first lighten the ship of its hal-last. Moreover, some had imbibed the

progressive ideas then spreading in Germany and had read the minutes of the Convention of Rabbis in Braunschweig, Frankfort and Breslau. The earliest serious question arose when candidates were proposed who were known to violate the sanctity of Yom Kippur. After a long and hard struggle the question was decided in favor of progress.

"Let us now turn to the social and political life. Our people were far from being a political unit. Some were hard-shell Democrats and some were ardent Whigs; Free-soilers, there were hardly any. My first political knowledge came from the Free-soilers, and I readily adopted their doctrines, as they coincided closely with the ideas of liberty I had imbibed in Germany during the stormy times of '48.

"The relations between Jews and non-Jews were cordial, and many of the former not only belonged to the various political and fraternal organizations, but also held offices therein. Numbers belonged to the volunteer fire department, and Henry Greenbaum was captain of engine company No. 6, when he was scarcely 21 years old. The balls and festivities given by the non-Jews were often attended by the Jews, who were never in the least looked upon as undesirable. The Germans, Jews and non-Jews, were one, and the prejudices from the fatherland, if not dead, were at least hidden. For myself, I must say that I was made welcome in every American household in which I had scholars or where I had been introduced. I was invited to all the parties given by the young people of my acquaintance, and it was to an American lady that I owed my success.

"Among the Jews themselves social entertainments gradually increased in number as the number of young men and women grew. Engagements were still few, but the young folks longed for diversion. In summer, carriage rides and joint walks in the fields, and in winter, sleigh-rides were in order; sometimes there were even theater parties given.

"The visiting day was Sunday, and it was always prearranged at whose house the following Sunday should be spent. There were no whist nor poker parties—as yet, the ladies did not play cards. Dances, today called balls, were difficult to arrange; but we had them.

"The first affair which might be compared to our present entertainments was arranged by the Hebrew Benevolent Society, and was held during the Fall Festivals of 1853. It took place in the State Street Market Hall, and was a failure owing to the death of one of our members on that very night.

"Now a word to the commercial and financial condition of the Jews. Ladies, please remember, that most were German immigrants and that rich people seldom emigrate. Hence, in comparison with their standing in the fatherland, the Jews in Chicago were

fairly well situated. They were already engaged in the various branches of commerce. Some had dry goods, others clothing stores; many were engaged in the cigar and tobacco business, and there were already a plumber and joiner, and even a carpenter, here. Some—loading their goods upon a wagon, others upon their shoulders—followed the honorable vocation of peddling. Honor to them! They were respected and liked by their customers, who every season awaited their arrival before laying in a stock of necessary goods. Whether or not to compare them to the renowned Yankee peddler, I leave to you. At all events, they made a good living for their families, and while gathering money, at the same time established a business that grew with the country. At that time there were no millionaires among the Jews, but all felt independent. The words and acts of the charity of to-day were not then in vogue, for each lived by his own exertion.

"Far be it from me to convey the idea that the Jews then were uncharitable. They were always ready to help the needy and when in 1855 the Yellow Fever was raging in Norfolk, Va., the Chicago Jews within a few days raised in answer to Mayor Bloom's appeal, almost \$400.

"In order to give my picture tone and color, I must take up one more subject, the last but not the least—the home. What had the Jews preserved of the old home traditions of the fatherland, so often lauded and cited as the greatest cause of the preservation of the Jews in spite of centuries of persecution? The home was the cement which bound child to parent and parent to child. The bond between brother and sister. We might call it a three-stranded thread which could not be torn asunder. If the Englishman called his house his castle, the Jew could with justice call his home his religion, his comfort, and his delight.

"To give you an idea of the Jewish home in Germany, let me lead you into one. We will make our visit on neither a festive day nor a Friday evening, for of these you have doubtless heard or read very often.

"Let us step over the threshold silently, lest we disturb the inmates. We enter a gloomy room with but one light on the so-called Sabbath lamp, just bright enough to bring out the darkness.

"Our first glance discloses a man of about 45 years, sitting at the table and surrounded by his children. His face and the silence and tears of the children, all express dismal grief and sorrow. A closer inspection reveals the cause of the gloom. On the bed lies a sick woman, emaciated by the dread disease, consumption. The body is nothing but skin and bones. Disturbed by our entrance, she turns to the light, her eyes still bright. In a hushed voice, scarcely audible, she asks for her boy; he is not only her nurse, but

her angel, and in her suffering her comfort. She desires him to commence his usual vocation during the long, dreary nights, to read to her. There, my friends, you see a Jewish home in distress. The oldest child, the staff and support of his sick mother, reading to her night after night to while away the dreary, dreary hours, when sleep does not come to relieve the patient sufferer whom the angel of death has already marked for its victim. Such devotion, such filial love, you found among the Jews of the fatherland, and it is not remarkable that with such memories to spur them on the Jewish pioneers in America, to some degree, at least, emulated their parents.

"The houses in which we lived in those days in Chicago were modest one or two story frame dwellings. Samuel Cole was the only one occupying a brick home, though Mr. Schubert lived over his brick store. The dietary laws were strictly observed and the Sabbath and festivals were celebrated with Jewish rites. Business houses were at no great distance from the homes and the men were generally to be found with their families after business hours. The women occupied themselves with needlework, household duties, and reading. The children were reared to honor and obey their parents. The father had not yet attained to the dignity of 'governor,' nor was the mother mentioned as the 'old woman.' If the Jewish home was not quite what it was in Germany, it was still founded on filial love and respect.

"Now, members of the Council, allow me to make but one suggestion: You, as mothers of Israel, should include among your aims, the resurrection of the Jewish home. Let us return once more to the good old times and enjoy once more the home life of the last generation! Write in capitals in the second article of your Constitution: 'OUR PURPOSE IS TO BRING TO LIFE, ONCE MORE THE IDEAL JEWISH HOME.' If you have, at hand, no method of producing this end, search for one. It is worthy of a desperate effort! Rekindle, if you can, the love of the daughter and the respect of the son, for the parent. If you accomplish this, then, indeed, will future generations bless you and your organization."

II.

FIRST JEWISH SETTLERS.

Prior to 1838 there were hardly any Jews in Illinois, at least no records can be found of their presence in the state. The first Jewish settlement was in the city of Chicago. The first Jew who settled here was J. Gottlieb. He came to Chicago in 1838. He was followed in 1840 by Isaac Ziegler, the brothers Benedict and Jacob Schubert and Phillip Newberg. The following settled in Chicago between the years 1840 and 1844: H. Fuller, Jacob Fuller, Marx L. Mayer, Rosbach, Isaac

Engle, B. Stern, A. Frank, Marcus Pelsser, Levi Rosenfeld, Jacob Rosenberg, Morris Elstein, the brothers Julius, Abraham and Moses Kohn, James Marks, two brothers Benjamin, H. Meyer, and Mayer Klein. Isaac Ziegler peddled for many years in and around Chicago. Benedict Schubert was the first Jewish merchant tailor and he built the first brick house in Chicago. Ph. Newberg was the first Jewish tobacco dealer in the state. H. Meyer was the first Jewish real estate dealer. Mr. Meyer bought of the government 160 acres, situated in the town of Schaumburg, Cook County, where he remained until he was advanced in years, when he removed to Chicago. His brother-in-law, M. Kling, who lived near him, in Schaumburg, stayed there some years longer. Mayer had sold his farm and invested all his funds in Chicago real estate. The following arrived here in 1845 and 1846: Morris Kohn, B. Weisselbaum, Samuel Cole, M. Braunschield, M. Leopold, Louis Leopold, Martin Clayburg, Henry Leopold, Michael Greenebaum, Louis Mayer, Ben Schlossman and wife, Joseph Schlossman and wife, Simon Schlossman, Samuel Schlossman and wife, Levi Cline and wife, Hirsch Kohn, Mrs. Dilah Kohn and Miss Clara Kohn, her daughter. Mrs. Dilah Kohn was the mother of the five Kohn brothers, who then lived in Chicago. A sixth brother, Joseph, came in 1847. In the same year arrived Elias Greenebaum, the Rubel family, consisting of the father, four daughters and five sons, Gabriel, Abraham, Isaac, Ruben and Moses; Isaac Luckey and wife, Isaac Wolf and sisters, Henry Horner, Louis and Samuel Haas, Jacob Friedman, Isaac Louis and Simon Wormser, Mr. Greenebaum with his sons, Leon, Abraham, Herman, Jacob and Moses, with three sisters, and their cousins Leon Greenebaum and Abraham Becker. The last two went to California, where they lost their lives in the big fire of 1851 at San Francisco. Mr. B. Barbe and family came about this time (1847). The main Jewish boarding house where, in later years, nearly all the unmarried Jews made their home, was kept by Mr. B. Brunemann, who died in New York a few years ago at a very old age. M. M. Gerstley, E. Frankenthal and Max Welneman came in 1848. Of the very first settlers only six are still living in Chicago and they are: Marx L. Mayer, Isaac Wolf, Mayer Klein, Morris Kohn, Elias and Henry Greenebaum. M. L. Mayer is a brother of Leopold Mayer, the well-known teacher and banker of Chicago. Mr. M. L. Mayer came to Chicago in 1843. He was born Aug. 7, 1817, in Abenheim, near Worms, Germany. On April 20, 1897, he celebrated his golden wedding surrounded by children and grandchildren. Isaac Wolf came to Chicago in 1847. Before that he lived in Joliet, Ill., for one year. He came to America in 1845, when the Mexican war was in progress.

He was the first to peddle with a horse and wagon around Chicago, and was the first Jew to join the Free Masons in Joliet. He married a sister of the Rubel brothers, and they raised a numerous family of good children, who are making life easy for them in their old age. Mayer Klein landed in New York on Sept. 1, 1840. Mr. William Renau, a cousin of his, who was very popular at that time among the Jews of New York city, took him into his house and treated him very kindly. Mr. Renau was one of the organizers of the Order of B'nai Brith in the east and his pet scheme was to establish a Jewish colonization society for the purpose of settling the Jewish immigrants on farms, and so establish agricultural pursuits among the Jews. He called meetings of prom-



MARX L. MAYER.

Inent co-religionists and traveled through the country lecturing, endeavoring to interest the American Jews in his plans and projects. He at last succeeded, the colonization society was organized and Mr. Henry Mayer was sent to Chicago to find a suitable location for a Jewish colony. Mr. Mayer wrote to New York to send some families; that the land which he bought at Schaumburg, Cook County, Illinois, was good and promising. A number of Jews came to Chicago in consequence of Mr. Mayer's report, but only two settled in the vicinity of Schaumburg, the rest scattered throughout the state and drifted back into their old occupation of trading.

Mr. Mayer Klein came to Chicago in 1843. Chicago was then such an insignificant place that he did not think he would be able to earn a living there, and he soon removed to Troy Grove in La Salle County, Illinois. In Grundy County of this state, the brothers, Benjamin, formerly known under the name of Bentleben, and a Mr. Vogel kept general stores. They all moved to Chicago a short time after he left. A daughter of this Mr. Vogel married Mr. Nelson Morris, who became one of the richest men of Chicago. Mr. Klein was the first baalephilla, cantor, in Illinois. He re-

lates that in 1846 he came from Troy Grove to Chicago for the fall holidays, Rosh Hashanah and Yom Kippur. The few Jews living in Chicago had no place of worship of their own, but they rented a room where services were held. The brothers Kohn brought along a Sepher Torah and Mr. Klein officiated as reader. As just enough



MAYER KLEIN.

men were present to constitute a Minyan (ten male adults, the requisite number for public worship), the services had to be discontinued whenever one of the congregation left the room, and the assembly had to wait until the absent member returned. Mr. Klein was assisted by Mr. Ph. Newberg at these services. Mr. Newberg shortly after moved to Cincinnati, Ohio. Mr. Klein married a sister of the Rubel brothers and on the 12th of December, 1899, they celebrated their golden wedding. They live with their children and the days of their old age pass quietly and peacefully.

Morris Kohn is the only one living of the six brothers who came to Chicago in the early days of Jewish settlement. He was born, as were all his brothers, in Moenichsroth, Bavaria. His brothers were in the dry goods business, No. 85 Lake street, in the Tremont House building, Chicago.



MORRIS KOHN.

When he arrived he joined his brothers in the business which became very popular. He relates that he took a ride on the first boat which commenced to run from Chicago to Joliet in 1848, after the Illinois and Michigan canal was completed. Drinking water had to be brought from the lake and was sold at 25 cents per barrel. Only a few blocks were supplied with water from a hydraulic mill, corner Lake street and Michigan avenue, through wooden pipes. The country roads were so bad that very few farmers were able to come to the city. The prices of produce were very small. Wheat sold at 37½ cents per bushel and corn was worth 10 cents, half cash and half in store goods. It frequently happened that a farmer who brought a load of farm produce from some distance did not have money enough after he sold his goods to pay his expenses to return home and he had to borrow money for that purpose. The Jewish merchants generally loaned the money to these farmers and gained their confidence and their trade. Mr. Kohn has retired from business and himself and wife are living with their children, enjoying their old age in rest and peace. Some old settlers state that about that time a Jewish farmer used to come into the city with kitchen vegetables which he raised on a farm near Chicago.

The first Jewish auction store in the state was kept by Edward A. Jessel under the firm name of Jessel & Co. His son-in-law, I. Jones, was his partner. He came here in 1855, opened his business in 1856 and continued it to 1874.

Mr. Edward Jessel was born in London, 89 years old, and today, being nearly 90 years old, he is a fine looking old man. He is an inmate of the Old People's Home of Chicago and seems to enjoy life there. He is hale and hearty and satisfied with his lot. He claims to be a brother of Sir Geo. Jessel of London, who was knighted by the late Queen Victoria.

There were two other Jews in the auction business in the early days of the Chicago Jewish settlement. They were the Levi Brothers. The auction store of Levi Brothers was well known in the city and vicinity. One of the brothers was stricken with total blindness and they had to give up their business.

The first Jewish importer of fancy goods was a man by the name of Abrahams. He imported his stock, especially albums, direct from Europe and was very prosperous in his undertaking.

The first Jewish printers to establish printing offices in Chicago were M. Hoffman and Max Stern, and the first binders were Kiss & Ringer. Both the bindery and Stern's office is still in existence but Mr. Kiss has long ago retired. Mr. Ph. Ringer is an artist in his line.

In the neighboring states, Indiana, Michigan and Wisconsin, Jews settled

at an earlier date than in Illinois. In Indiana there lived several Jews even as far back as 1820. A Jew by the name of Samuel Judah lived at Vincennes, Indiana, about 1830, and he was then already known as a successful lawyer and as a prominent politician. General Usher F. Linder in his "Reminiscences of the Early Bench and Bar of Illinois" devotes a chapter to "Mr. Samuel Judah, a Jewish Lawyer of Indiana." General Linder writes: "Samuel Judah of Vincennes, Indiana, one of the oldest lawyers of Indiana. I don't know where he was born, but I know that his father was a Jew, and that he, himself, was a Jew. This was in the summer of 1835. As a land lawyer I don't know that I ever knew his equal. Judah was once Speaker of the House of Representatives in the legislature of Indiana and I have understood made a good one. He died at a very advanced age and I revere his memory as one of the greatest lawyers of the northwest."

We mention this because we have been informed that this Mr. Samuel Judah of Vincennes, Indiana, was the father of a prominent lawyer and politician now living in Chicago. Both, father and son, married outside of the synagogue, and the son takes no part in the life of the Chicago Jewish community.*

III.

FIRST COMMUNAL ORGANIZATION

With the year 1846 closes the primitive period in the history of the Jews of Illinois. Chicago was still the only city in the state where Jews lived in numbers sufficient to be called a Jewish settlement. There were a few Jews in the state outside of Chicago, but they were scattered in different towns and isolated in various country villages. Even in Chicago there were not enough Jews to make communal organization possible until the year 1847.

Religious services were held for the first time in the Jewish settlement of Chicago, on the day of Atonement, 1845. The temporary congregation met in a private room above a store on Wells street, now Fifth avenue. The following persons were present and constituted just the requisite number of adults for public worship, the so-called Minyan: Benedict Shubert, Jacob Rosenberg, S. Friedheim, who lived at Pigeon Woods, west of Elgin, Ill., the brothers Julius, Abraham, Morris and Mayer Kohn, Harry Benjamin, Phillip Newberg and Mayer Klein. The last two officiated as readers.

The Judah family is of English origin, very old and prominent. It was well represented in Canada and the United States. One of the first Jews who entered Canada with General Amherst in 1759, as commissary officer, was Aaron Hart, who afterwards settled at Three Rivers, Canada. He was born in London in 1724. Dorothea Judah was his wife. When Edward, Duke of Kent, father of the late Queen Victoria, visited Three Rivers, he was entertained there in sumptuous style by Monsieur Hart.

The second public services were held on Yom Kippur, 1846, also in a private room, above the store of Messrs. Rosenfeld & Rosenberg, 155 Lake street. The cantors this time were Philip Newberg and Abraham Kohn. Not many more persons were present at this service than at the first.

In the same year the Jews of Chicago formed an organization under the name of "Jewish Burial Ground Society," of which Isaac Wormser was President. This was the first public act by which the Jews of Illinois demonstrated their existence in the state as a body corporate. This society purchased from the city one acre of ground for a cemetery, for which it paid \$46.00. This parcel of ground was located east of the then city limits, along the shore of Lake Michigan and now part of Lincoln Park. This society existed but a short time as an independent organization, when it became merged in the first congregation, which was organized soon after.

FIRST JEWISH CONGREGATION.

The population of Chicago was growing rapidly and the Jewish settlement, too, increased in numbers. The desire and necessity to establish a congregation strongly manifested itself. The leaders of the Jewish community met to discuss the question, and they decided that the number of Jewish families was as yet too limited to support two institutions, a Burial Ground Society and a congregation. The members of the Burial Ground Society, who were anxious to have a congregation established then offered to donate their burial ground to the congregation to be established and the leaders again took up their delibera-

tions and resolved to organize a congregation.

On the 3d day of November, 1847, about twenty co-religionists assembled in the dry goods store of Rosenfeld & Rosenberg, 155 Lake street, and formed a congregation under the name of

*KEHILATH ANSHE MAYRIV.

This is the first Jewish congregation in the entire northwest. The Burial Ground Society turned over its property to the new congregation and finally ceased to exist. On Nov. 4, 1847, a constitution was adopted and signed by the following fourteen members: Abraham Kahn, Jacob Rosenberg, Samuel Cole, Morris L. Leopold, Philip Newberg, Benedict Schubert, Leon Greenebaum, Levi Rosenfeld, Jacob Fuller, M. Becker, Isaac Wormser, B. Stern, M. Braunschild, Judah Kohn.

The following officers were elected: President, Morris L. Leopold; vice-president and treasurer, Abraham Kohn; secretary, Philip Newberg; trustees, Benedict Schubert, Levi Rosenfeld and Leon Greenebaum.

The president was at the time of his election a young man of 26 years. He was born in Laubenheim, Wurtemberg, April 10, 1821, and came to America in 1839, being then in his

*"In transcribing the Hebrew קהילת אנש מערב אמריקה the mistake was made of rendering in the English wording "Kehilath Anshe Mayriv," instead of "Kehilath Anshe Ma'arab," meaning "Congregation of the Men of the West." The charter was obtained for the misspelled name, which is the legal title of Congregation K. A. M. to the present day. We use the incorporated name wherever it is unavoidable, otherwise we render the correct paraphrase.

19th year. In 1845 he married Rose Goodheart of Cincinnati, Ohio, and in the same year he moved to Chicago. In 1851 he returned to Cincinnati, where he remained until 1867, and then moved to New York, where he died October 22, 1889. His widow still resides in New York. He was a man of tact, of good administrative ability and he managed affairs of the young congregation with wisdom and to the satisfaction of the members. This was no light task, for the members were not all united in regard to the tendencies of the congregation. Each member had ideas of his own and was eager to see his opinions followed and carried out.



MORRIS L. LEOPOLD,
First President K. A. M.

From the start Minhag Ashkenas, the ritual of the German Jews, was adopted, but it did not take long before demands were made for a more reformed ritual and more modern services for the synagogue. The leaders of the congregation yielded gradually, granting few concessions from time to time. The Piyutim and Selichoth were first abolished, then the hymns were sung in the vernacular of the country, the organ was introduced in the synagogue and then a few more such slight reforms were adopted. The dietary laws were still strictly adhered to by most of the members of the congregation and they were in need of a shochet, a slaughterer according to the Jewish ritual. The vice-president, Abraham Kohn, went to New York, and there he made the acquaintance of Rev. Ignatz Kunreuther, whom he recommended to the Chicago congregation. Rev. Kunreuther was elected its rabbi, shochet and reader on Nov. 5, 1847, and remained with this congregation for six years. He was ultra-orthodox in his views, and although he was not fanatically intolerant, when he noticed that the congregation was leaning towards liberal views of religion, he resigned his position and retired to private life. He engaged later in the real estate and loan business, and was quite successful. He died in Chicago June 27, 1884, 73 years



TEMPLE K. A. M.,

Indiana Ave. and 33d Street, First Congregation Organized in the State.

oid, and is still remembered by many as an unassuming and quiet old gentleman. His widow died a few years ago. Their two married daughters are still living in Chicago.

Mr. Godfrey Snydacker was then engaged by the congregation as reader and teacher. Mr. Snydacker was a man of modern education and progressive ideas. It was to be expected that he would teach the children in his new way and imbue them with his new thoughts of Judaism, and his engagement was quite a step in advance for a congregation which was then still strictly orthodox. From Kunreuther to Snydacker was a long stride in the direction of reform; it opened new possibilities in the way of more modern tendencies, of breaking away from old traditions and established customs and ceremonies, which were entirely out of harmony with the spirit of the times and the life of the new world. What influence induced the congregation to take such a far-reaching step? It was the influence of a man who was a graduate of a German teachers' seminary and who brought with him and within him from the mother country the force and power of a modern education and a systematic training.

In 1850 there arrived in Chicago a gifted young Jewish teacher by the name of Leopold Mayer. He was born in Abenheim, Germany, a village in the Grand duchy of Hesse, on March 3, 1827. He was educated in the teachers' seminary at Bensheim, and for four years he taught in his native country. His first work in Chicago was as a teacher of German and Hebrew in private families. In 1853 the Garden City Institute was opened, and Mr. Mayer was taken into the faculty as teacher of these languages. In the Jewish community Mr. Mayer at once became a power, and he used his influence

form Judaism in Chicago made it possible for later friends of reform to establish the "Reform Verein," in which society Mr. Mayer was one of the main moving spirits, and which subsequently culminated in the organization of the Sinai Congregation, the strong bulwark of reform Judaism in America today. It was this Mr. Mayer's influence which induced Congregation Anshe Maarab to entrust the instruction of its children to a progressive man like Mr. Snydacker.

In 1851 Mr. Mayer established in Chicago a religious private school, and for the first time in Illinois he publicly conferred the right of confirmation upon a Jewish boy, one of his pupils, in the Anshe Maarab synagogue. The confirmant spoke his part in English, and the teacher addressed the congregation in German. The confirmation ceremony found great favor with the congregation, and Mr. Mayer was

gregation Kehilath Anshe Maarab became at once a reform congregation. We only anticipated somewhat in order to point out the very first attempt at religious freedom and to designate the men who gave the very first feeble impulse to religious emancipation in the midst of the Chicago Jewish community.

The first boy who was publicly confirmed in the old style *מִצְבֵּחַ* in the state of Illinois was Julius Newberg, a son of Philip Newberg. In January, 1851, he was admitted to the duties of an Israelite during the Sabbath services in the Anshe Maarab Congregation of Chicago.

The first regular services of Congregation K. A. M. were held on the second floor of a building on the southwest corner of Lake and Wells streets, in a room which was appropriately fitted up as a synagogue. This room was soon found to be too small, and in 1849 the congregation leased a lot for five years on Clark street, between Adams and Quincy, where the post-office is now being built. Here a synagogue was to be erected.

This first synagogue of K. A. M. and the first Jewish house of worship in the state of Illinois, was dedicated on Friday, June 13, 1851. The auditorium was crowded to excess. The most influential citizens of Chicago were present, and several co-religionists traveled hundreds of miles in order to participate in the consecration. Rev. S. M. Isaacs of New York was the minister invited to deliver the dedicatory sermon. All the city papers teemed with paragraphs laudatory of his address. We quote from the Daily Democrat's report of the dedication:

"No person that has made up his mind to be prejudiced against the Jews ought to have heard such a sermon preached. It was very captivating, and contained as much of real religion as any sermon we have ever heard preached. We never could have believed that one of these old Jews we have heard denounced so much could have taught so much liberality towards other denominations. The sermon was appropriate and eloquent, and was preached from the text: 'They shall make unto me a sanctuary, so that I may dwell among them.' The Jewish ladies cannot be beaten in decorating a place of worship. The flowers, leaves and bushes were woven into the most beautiful drapery that Chicago ever saw before."

The following hymn was sung at the dedication by a temporary choir to the tune of Old Hundred:

HYMN.

Be thou, O God, exalted high,
And as Thy glory fills the sky,
So let it be on earth displayed,
Till here on earth, as there, obeyed.

This temple to Thy hallowed name
Is raised, Thy glory to proclaim;
Here we our sins' forgiveness crave,
Our hearts from secret pangs to save.



LEOPOLD MAYER.

invited in 1852 to deliver a sermon on the first day of the Passover and he accepted. In his sermon he strongly advocated the necessity of systematic religious instruction, which is of greater consequence than a prayer meeting. He spoke in favor of introducing German prayers and he recommended the engagement of a trained rabbi. The first day of Passover, 1852, fell on a Sunday and the synagogue was crowded, while on the previous day, the Sabbath, it was deplorably empty. Mr. Mayer raised his voice in his sermon against the neglect of the Sabbath, and his words made a deep impression on the congregation. A religious school was established without delay, and Mr. Snydacker was engaged as a teacher and reader. The last two offices were separated from the functions of the shokhet and a new spirit entered into the life of the congregation. Of course we must not deceive ourselves, the congregation was still adhering to the tenets of the regulation orthodoxy of that day and was far from the desire to enter the field of reform Judaism. We do not intend to create the impression that with the engagement of Mr. Snydacker, con-



REV. IGNATZ KUNREUTHER.

ence to bring about more enlightened and progressive conditions. To him must be awarded the laurel wreath for having paved the way for reform Judaism in Chicago and in the state of Illinois. His early, energetic and sincere agitation in the interest of re-

Vouchsafe this house Thy kind regard,
And to our prayers incline Thine ear:
O, let its founders meet reward,
And blessings its supporters cheer.

O grant that Israel soon may see
Jerusalem to its site restored;
When all men's hearts, from sin set
free,
Shall sound Thy praise with one accord.

The congregation prospered, the membership increased and the synagogue was soon too small, and it became necessary to have a larger house of worship. K. A. M. then purchased the northeast corner of Adams and Wells streets, on which the building from Clark street was moved and a basement built under it for a school and meeting rooms.

THE FIRST JEWISH SCHOOL.

The day school established by congregation K. A. M. of Chicago in 1853 was the first Jewish school in the state of Illinois. The building was of frame, the entrance to the synagogue was on the level with Wells street, which was about eight feet higher than Adams street. Adams street was not filled up until later, and the entrance to the school was on the level with Adams street. The school was conducted in three rooms, or rather in two rooms, one of which was very large and was divided into two by folding doors. The older scholars were in the east, the younger in the west of these two rooms, while the pupils of the primary class were instructed in a small room to the west.

This day school of congregation Anshe Maarabh existed for twenty years, from 1853 to 1873. A number of non-Jewish teachers were engaged to instruct in the common English school branches and Hebrew and German were taught by the reader and teacher of the congregation. Among the non-Jewish teachers were Mr. Brewster and Mr. Gieason. The latter taught in this school for many years and is still well remembered by the younger Jewish generation of Chicago.

In 1854 Rev. Isidor Lebrecht was engaged by the congregation as reader, and shochet and he succeeded Mr. Snydacker. Mr. Lebrecht was succeeded by Rev. Marx Moses, from Alsheim, Rhenish Hessia, who had charge of the school under Dr. Mayer Mensor, who was elected Rabbi of the Congregation in 1857. Rev. Marx was an excellent teacher and good Hazan. Mr. B. Schlossman, the President of the Congregation induced the Trustees to consent to female singing, and a new mixed choir was engaged, consisting of Misses Engai, Alschuler and H. Adler. Rev. Marx was succeeded by Mr. Lipman Levi.

Mr. Levi was an excellent teacher and under his instruction the school was in a very good condition. Dr. Mensor was succeeded by Dr. Solomon Friedlander. He was first elect-

ed as teacher and then as Rabbi of congregation Anshe Maariv. He, too, was a very good school man and accomplished very much in the school. He met with a sad and sudden end which cast a veil of gloom on the entire Jewish community.

In 1861 Rev. Liebman Adier came from Detroit to Chicago to take charge of the pulpit and the school of K. A. M., and his work and influence will live forever in the midst of the Chicago Jewish community.

Under his management the school attained the zenith of its usefulness and prosperity. He trained the older pupils of the school to sing in the choir during divine service. Teacher Gieason, who was an Irishman, became the choirmaster. For weeks before Rosh Hashanah and Yom Kippur Rabbi Adler and Mr. Gieason drilled the children of the school choir in the Hebrew responses. The choir had to attend services in those days as early as six o'clock in the morning. It must have been a strange sight indeed to behold a number of Jewish boys and girls being led in chanting the Hebrew responses by an Irish-American.

In that choir were among others Ben Goodkind, brother of Dr. Goodkind, Jacob and Joseph Bauiland, William N. Eisendrath, Joseph Bateman, Maurice Rosenfield, now county commissioner; Moses Rothschild, Simon Wineman, Joseph Rosenberg, Julius Rosenberg, Simeon Straus, Max Frank, Aaron Shubert, Joseph Horner, Isaac Horner, Abe Adier, Charles and Philip Axman, Solomon Witkowsky, Joe and Mark Weigselbaum and Joe Schlossman.

Among the girls were: Emma Frank, now Mrs. Joseph Rosenbaum; Nannette Frank, now Mrs. Eugene Arnstein; Rosa Fuier, now Mrs. M. M. Rothschild; Ida Leopold, now Mrs. Henry N. Hart; Paulina Wineman, now Mrs. Adolph Loewenthal, Sarah Straus, now Mrs. Samuel Despres; Leah Adler, now Mrs. Joseph Weisel, and Lena Clayberg, now Mrs. Asa F. Leopold.

In 1873 this day school was discontinued and a Sabbath school for religious instruction exclusively was established. A paid choir, consisting of professional non-Jewish singers, has displaced the children's choir some years previous and such a choir has been in charge of the musical part of the services ever since. It is perhaps a remarkable fact worth mentioning that since a number of years the leader of the K. A. M. choir, Mr. Erst, a Bohemian, and a Roman Catholic has been singing the Hebrew responses as impressively as any old Jewish Hazzan.

IV.

FIRST REFORM MOVEMENT.

The year 1857 marks the beginning of very important events in the life of Congregation Anshe Maarabh. The consequences of these agitations, movements and achievements had

much to do with the shaping of the subsequent religious life of the entire Jewish community of Chicago and even of the Jewish communities of the entire state of Illinois.

The founders of Congregation Anshe Maarabh were men of deeply rooted religious convictions. They organized the congregation upon an orthodox basis. The flood of new ideas with which the rushing years deluged the advancing world, did not pass over them altogether unheeded. The powerful force of progress moved them a short distance in the onward march of humanity and at the end of the first decade of the life of the congregation they found themselves standing upon the platform of a more rational conservatism. To this day held on with main and might. They reluctantly made concessions to the wishes of the younger and more progressive members of the congregation. The order of worship was improved. An organ and choir were introduced. The prayers were recited by the reader in the vernacular and a number of other reform measures were adopted. But as men of prudence and circumspection, they advanced slowly and cautiously, always endeavoring to remain within the lines of conservatism, never losing sight of their main aim and their original intention, to perpetuate Judaism, Jewish life and Jewish thought and to leave their religion to their children as they themselves inherited it from their fathers. From their standpoint they were perfectly right, for their religious ideas and their conception of Judaism were formed by orthodox training and the deep impressions of their childhood days in the schools and synagogues of the German Ghetto.

But the younger members of the congregation, who had thrown themselves with the ardor of youth into the rushing waves of the new life in the new world, who drank thirstily and eagerly from the fresh waters of the new wells dug by the hands of time in the new era of emancipation and human liberty, were not satisfied. To their effervescent spirit this cautious conservatism was too slow and inadequate. They wanted to ride on the wings of the whirlwind of reform, to rush onward in the chariot race of innovation, to create a new Judaism on the basis of the modern dispensation of the new era of progress. The two elements of the congregation could not agree on a compromise. The feeling of union was constantly disturbed, opposition parties formed themselves in the ranks of the members, and the continued agitation retarded for a time the growth and development of the congregation. "Reform" became the slogan of the day with a number of the members of the Chicago Jewish community. Dr. Einhorn's burning eloquence, which he used with full force in the periodical "Sinai," which he published at that time in Baltimore, Md., set the souls of the Chicago enthu-

sists on fire and "Light, more light!" was the cry on all sides. At that time Mr. B. Felsenthal, a German-Jewish teacher, a young man of considerable Hebrew knowledge and rabbinical learning, published his "Kol Kore Bammidbar" (a voice calling in the wilderness), and his strong plea for reform aroused the progressive element of the Chicago Jewish community to feverish activity. A new congregation by the name of "Ohabe Or" (Lovers of Light) was formed, in which the brothers Leon and Samuel Straus were the leading spirits. They engaged a minister, a certain Rev. Dr. Cohen, and instituted a temporary synagogue in which they held public services. This congregation existed only a few months, but it helped to influence the members of K. A. M., who were now divided into two camps, the conservative and reform parties, to stand in more determined antagonism to each other. The "Ohabe Or" congregation was the precursor of the "Reform Verein" and the "Reform Verein" became the basis upon which "Sinai congregation" was built four years later.

The election of officers of the year 1857 was a very stormy one. There were two candidates for president in the field. The conservative party nominated Samuel Cole for re-election, and the candidate of the reform faction was Elias Greenebaum. The election took place on the 27th of September. The fight was hard and bitter, for in those days the Jews took a warm interest in the affairs of their religious institutions. Finally the reform party won the day by electing the following:

President, Elias Greenebaum; vice-president, Benedict Schlossman; secretary and first trustee, Leopold Mayer; second trustee, Joseph Liebenstein; third trustee, Bernhard Barbe; fourth trustee, Jacob Benjamin; fifth trustee, Henry Foreman. The watchword of the conservative leader was, "Peace, Harmony and Moderate Reform."

"Equality, Reform and Education" was the motto of the successful candidate.

In 1859 a Christian gentleman, having visited the synagogue of K. A. M., gives the following account in the *Daily Democrat*:

"It gives me great pleasure to inform you that I visited last Saturday, the synagogue of the Israelite Congregation, *'Kelimath Anshe Maarab'*, on the corner of Wells and Adams Streets, Chicago, and that I have been so well satisfied with the changes which the mode of worship in the synagogue has undergone, that I feel obliged to communicate this to you and the readers of your valuable paper.

"The said congregation was happy in engaging the services of Rev. Marx Moses, late of New York, as minister and reader, who is a great musician, and possesses a very rich voice, and such an excellent manner of reading the Holy Scriptures, that I must con-

fess I felt amazed about his performance of the sacred duties. He has also introduced a choir of ladies and gentlemen, who sing the Psalms of David so sweet and beautiful that one believes himself to be within the walls of the Temple in Jerusalem, listening to the harp of the pious King. When I entered the hall, which has been rebuilt and enlarged, a gentleman showed me to a seat and let me have his prayer book, which is in the Hebrew language, translated into English. He was also kind enough to point out to me the several prayers which were offered by the minister and choir. These prayers manifest and contain the strongest wish for the welfare of mankind, and the highest praise and thanks unto Him, the Maker of all. I can hardly describe how much I was moved when the reverend gentleman, aided by the president and vice president, advanced toward the Ark, to take out the scroll of parchment upon which the 'Torah,' that is, the Pentateuch, is written. The sweet songs of the choir on that occasion, and afterwards, when the Torah was replaced, made such an impression upon my mind that I would wish my Christian friends would pay attention to the worship of said congregation, held every Saturday morning after half-past 8 o'clock, and I am sure they will all feel, like me, well satisfied and pleased.

"I understand that the new Board of Administration has caused all this change in the mode of service; when some time ago, a stranger, who visited their synagogue would hardly believe he was among a civilized people. The butcher of the congregation, who killed the cattle for the Jews according to their rites, was then the reader, and of course, butchered the service still more. But now everything is so nice and acting harmoniously, that all prejudice against these, our fellow citizens, must give way; and my sincerest wish for them is that they will continue to do as they have commenced, and they will soon fill their place in public society, since they show by their worship that they are better men than many think them to be. The hall is fine and airy, and plenty of seats are provided for visitors, both ladies and gentlemen."

The year 1861 will forever remain a memorable one in the annals of K. A. M. In that year Mr. M. M. Gerstley was elected president, and Rev. Dr. Liebman Adler was called from Detroit to the office of Rabbi and teacher. These two men, so well beloved and so highly respected, came to lead the congregation just in time, when their efficient services were most needed.

The question of ritual was still agitating the minds of the members. Resolutions were adopted in one meeting and reconsidered in another. *Minhag Hamburg* was proposed by one group and the *Merzbacher* prayer-book by another. As a compromise, *Minhag Frankfort* was re-introduced, but

shortly afterwards again discarded. The reform party of the congregation was now restless and dissatisfied, and the conservative element unyielding and persistent. Towards the close of 1861 twenty-six members seceded K. A. M. and formed a new organization under the name of "Sinai Congregation." Among the withdrawing members were some of the brightest and most liberal supporters of K. A. M., men like Henry Greenebaum, Elias Greenebaum, Leopold Mayer and others. But Congregation *Anshe Maarab* stood the shock bravely. Peace now reigned in its midst, and under the guidance of President Gerstley and Rabbi Adler, K. A. M. started hopefully on the road to new triumphs. The membership kept on increasing so that the synagogue proved inadequate to accommodate the many worshipers.

In November, 1868, the congregation purchased the northwest corner of Wabash avenue and Peck court, with the church building standing upon it, for the sum of \$50,000. The church was remodeled and changed into a synagogue, and the congregation soon moved into the new edifice. The order of worship was again improved, a new organ, an excellent choir and other reforms were introduced, and the congregation was once more united.

On the 9th day of October, 1871, an ocean of fire swept over the Garden City. Churches, synagogues, private dwellings and public buildings were laid in ashes. Innumerable documents, the most valuable public records and registers of private possession were buried in the smoking ruins, consumed by the unchained element and irretrievably lost. Fortunately the Temple of K. A. M., corner Peck court and Wabash avenue, was untouched by the all-consuming conflagration. But all its books and documents were irrecoverably gone. The officers of the congregation for 1871-1872 were: President, M. M. Gerstley; vice-president, Jacob Rosenberg; treasurer, H. A. Kohn; secretary, Joseph Pollack. To the indomitable energy, liberality, circumspection and strict business tact of these men it is due that the congregation escaped with little loss. Joseph Pollack, the secretary of the congregation, was at that time clerk of Cook County; he had all the papers, books and records belonging to the congregation in a vault in the Court House, and there they were burned with all the registers and deeds of the county. The books, which were in the hands of the treasurer, H. A. Kohn, were also consumed by the great fire, and the congregation found itself without any proof of outstanding indebtedness, even without a pew register indicating the ownership of seats in the temple. In spite of these, as it seemed, unsurmountable obstacles, order was soon restored without hardly an interruption in the regular run of the congregation's affairs. At

a general meeting held October 29, 1871, the second meeting after the fire, the members showed their readiness to stand by the congregation, to assist with might and main to bring it back to the usual standard of financial prosperity. Mr. Jacob Rosenberg, the venerable vice-president, with his usual liberality, refused to accept interest due him on a loan which he had advanced to the congregation; even the Collector of the Congregation, Marks Jackson, in a letter addressed to the board of administration, requested to have \$200 deducted from the annual salary voted to him at his last election. Of course this was declined, with thanks, but it indicates the spirit prevailing at that time among all those who were connected with K. A. M.

The question of a change in the ritual now became the main topic for discussion. At a meeting of the board, December 18th, on motion of Samuel Cole, it was resolved to recommend the adoption of Dr. Einhorn's prayer-book in the English translation. At a meeting of the congregation on January 9, 1872, this was complied with, but action was postponed.

On March 21, 1872, Dr. M. Machol of Leavenworth, Kansas, was unanimously elected minister of the congregation, to take the place of Adler, who was released from preaching.

On April 4, 1872, it was resolved that the congregation again open a day school. This school was discontinued in April, 1875, for want of scholars. School was held in a house on Thirteenth street, between Wabash and Michigan avenues, belonging to Lazarus Silverman.

The Merzbacher prayer-book was adopted in January, 1873, and the same is still in use today.

A motion to have Friday evening services, with choir and sermon, was also adopted at the same meeting.

The congregation joined the Union of American Hebrew Congregation January 4, 1874.

In the second Chicago fire of July, 1874, the congregation lost its synagogue, on corner Peck court and Wabash avenue, and was now homeless. The trustees of the Methodist Episcopal church, on corner Wabash avenue and Fourteenth street, generously granted the use of their church to K. A. M., and regular Sabbath services were held there until the congregation had a house of worship of its own. In December, 1874, the congregation purchased the lot and church building from Plymouth Church, on the southeast corner of Indiana avenue and Twenty-sixth street, and changed it into a synagogue. This property, with all furniture, etc., was purchased by Nathan Eisendrath for K. A. M. for \$20,000. The lot on the corner of Peck court and Wabash avenue was sold for \$32,000.

The synagogue, corner Twenty-sixth street and Indiana avenue, was dedicated on Friday, February 5, 1875.

On Koi Nidre Eve of the same year, the practice of collecting in the synagogue contributions for the support of the United Hebrew Charities was, for the first time, introduced.

In a meeting of the congregation held September 9th, Henry N. Hart moved that the gentleman remove their hats during worship, and his motion was adopted by a good majority.

Dr. Samuel Saie of Har Sinai Congregation, Baltimore, Md., was elected minister of the congregation August 5, 1883. He assumed charge of the pulpit during the following month of September. He remained with the congregation for four years. He was then tendered a re-election, which he declined, and accepted a call from Shaare Emeth congregation of St. Louis.

Financially the congregation was then in an excellent condition; it received more revenue in that year than in any previous one.

In the month of April, 1888, Rabbi Isaac S. Moses of Nashville, Tenn., was elected minister of the congregation, and occupied the pulpit of K. A. M. for eight years from 1888 to 1896.

For several reasons he declined a re-election, and in September, 1896, he organized a People's Synagogue in Chicago, on the basis of minimum contributions, thus creating for himself an independent pulpit. He is now the minister of Congregation Ahavath Chessed, in New York.

On December 5, 1889, the southeast corner of Thirty-third street and Indiana avenue, was bought for the sum of \$36,000, and the present temple was erected thereon, furnished and equipped at a cost of \$110,000. The synagogue, on corner Twenty-sixth street and Indiana avenue, was sold to Congregation B'nai Shalom on March 16, 1890.

The new temple was planned and erected under the supervision of Messrs. Adler & Sullivan, the well-known architects. It has 190 pews in the auditorium, 90 pews in the gallery, and a seating capacity of about 1,500 persons.

According to the annual report of the president, submitted in 1890, the congregation had a membership of 155, and 30 widow members, a total of 185.

The new temple was dedicated June 11, 1891, and Drs. Adler, Felsen, Hirsch, Stoltz, Austrian, Messing and Norden, assisted Dr. Moses in the dedicatory ceremonies.

The congregation then had a total membership of 194.

In December, 1896, Rev. M. P. Jacobson of Youngstown, Ohio, was elected to fill the vacant pulpit of K. A. M., dating from March 1st, 1897, for a term of three years. Before his term expired he sent in his resignation to the board of directors and it was accepted.

In April, 1897, Mr. A. Sinks, who was teacher of the K. A. M. Sabbath school for over twenty years, was pen-

sioned, with full salary, for life. Mr. Sinks removed to New York, where he died in 1900.

During the absence of a minister, from July, 1896, to March, 1897, Mr. H. Eliassof, for many years teacher in the K. A. M. Sabbath school and then principal of the same, officiated as reader.

On November 4, 1897, Congregation Anshe Maarab celebrated its golden jubilee. In the afternoon special divine services were held in the temple. An elaborate programme, consisting of excellent vocal and instrumental music and eloquent addresses by the president, Mr. Henry N. Hart, Rabbi Jacobson, Dr. Samuel Saie of St. Louis, Dr. E. G. Hirsch and Rabbi I. S. Moses. In the evening the members of K. A. M. and their honored guests assembled at the Lakeside club to partake of a grand-banquet, arranged by the congregation. Among the guests were: Judge John Barton Payne, Hon. Thomas B. Bryan, Prof. W. R. Harper, president of the Chicago University, and others. Mr. H. Eliassof, with the assistance of the venerable Dr. B. Feisenthal, wrote and published, under the auspices of the congregation, a History of K. A. M. This work contains a complete record of the organization and development of Congregation Anshe Maarab. It also contains an ode, on the occasion of the golden jubilee, written in classic Hebrew, and an English translation of the same by the author. Congregation Anshe Maarab is entitled to a share of the credit for this contribution to the history of the Jews and Judaism of America.

In January of this year Dr. Tobias Schanfarber was called to the pulpit of K. A. M. and on the 15th day of last March he delivered his inaugural address before a large and appreciative audience. Dr. Hirsch, Dr. Stoltz and a number of other rabbis of Chicago assisted at the installation of the new minister of K. A. M. and the cordial reception and warm welcome



DR. TOBIAS SCHANFARBER.

which they extended to their honored colleague, marked a new epoch in the life of the Chicago rabbis.

DR. TOBIAS SCHANFARBER. was born in Cleveland, Ohio, December 20, 1863. He attended the public schools of that city and graduated from the Cleveland High School in 1881. He pursued a course of study in Hebrew under Rev. Dr. Aaron Hahn, then Rabbi of Tifereth Israel Congregation, Cleveland. In 1881 he matriculated at the University of Cincinnati and the Hebrew Union College, being admitted to the highest grade of the preparatory department of the latter. He received his degree of Bachelor of Arts from the Cincinnati University in 1885 and his rabbinical degree from the Hebrew Union College in 1886. During the year 1885 the college authorities permitted him to assume temporary charge of the congregation of Toledo, Ohio, he having completed his course at the university. This is the only instance in which the college authorities allowed a student to assume charge of a congregation before he had finished his full course at the college. In 1886, he was elected as permanent rabbi of the Shomer Emoonim congregation of Toledo, Ohio. In 1887 he received a call to the Achduth Vesholom congregation of Fort Wayne, Ind. After remaining there about a year and a half, Har Sinai congregation of Baltimore tendered him a call to its pulpit. He was rabbi of Har Sinai Temple for ten years. While Rabbi of Har Sinai congregation he introduced Sunday services. For five years he attended a course of study in Semitics under Professor Paul Haupt of the Johns Hopkins University. In May, 1899, he was called to the pulpit of Shaarai Shomayim congregation of Mobile, Ala., having been elected without the customary trial sermon. He was editor of the Jewish Comment of Baltimore for five years and contributed leading articles to the Baltimore Sun and Baltimore American. While in Mobile he edited and published the Mobile Jewish Chronicle.

Dr. Schanfarber is a scholar and a thinker. He is a fluent and pleasant speaker, an able, earnest and conscientious teacher in Israel, who deserves the full support and encouragement of the entire Jewish community of Chicago.

V.

LEADERS OF K. A. M.

We devote a little more space than we first intended to the history of Congregation Anshe Maarah, because we think that the first and the oldest congregation of the state, the mother, so to say, of some of the younger congregations of Chicago, is entitled to some extra consideration. In the glorious record of the proud history of the mother, the children will read the record of their own origin and the recognition of some of their own achievements.

The history of Congregation Anshe Maarah can never be called complete without the special mention of some

of its brave and blessed leaders, whose manly characters and faithful devotion to Israel's cause have forever endeared them to the hearts of their brethren in faith. Nearly all of them are slumbering in their eternal homes these many years, but their memories still linger with us and we can never forget



ABRAHAM KOHN.

them: The first of these departed sons of K. A. M. is

ABRAHAM KOHN.

Mr. Kohn was the third president of K. A. M. He was born in 1819, in Moenichsroth, Bavaria. He came to America with his brother Moses. For a time they lived in New York, where they were joined by a third brother, Judas, and the three brothers then peddled in the state of Massachusetts. The section of the state in which they peddled was mostly inhabited by Millerites, a religious sect founded by William Miller of Massachusetts, holding peculiar millenial views. About 1843 the millennium was expected by as many as 50,000 believers in the doctrines of Miller. Business suffered very much in that section, as the Millerites were preparing for the millennium and bought nothing. The three traveling merchants determined to go west. They read in the papers that far in the western country there was a promising town of the name of Chicago, a good point where to start in business. They bought a stock of dry goods and notions, and went to Chicago.

Abraham Kohn became very popular in the Chicago Jewish community. He was a man of excellent qualities. He was a truly religious man, endowed with a fine mind and administrative ability, which he cheerfully devoted to the service of his congregation. He received a very good education in his native town and was quite a Hebrew scholar. He was a diligent reader, and quickly acquired knowledge of the English language. He was truly public spirited. All this fitted him admirably to be a leader among men. The Chicago citizens recognized his superior abilities and he was elected to the office of city clerk

in 1861, under Mayor John Wentworth.

In 1861, while Abraham Lincoln was on his way to Washington, Mr. Kohn presented him with a beautiful flag inscribed with the following words from Joshua (verse 9, chapter I): "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Abraham Lincoln was very much pleased with this flag, and acknowledged the receipt of the same in an autograph letter to Mr. Kohn.

He took an active part in arousing his American co-religionists to protest against the Swiss treaty, which excluded the Jewish citizens from the treaty rights accorded to citizens of other faiths. He was also an enthusiastic advocate of the establishment of a rabbinical college in this country, and wrote several spirited articles on the subject.

He died in Chicago in March, 1871, deeply mourned by the entire community.

SAMUEL STRAUS.

Mr. Straus was born at Kirchheimbolanden, in the Rhein-Pfalz, on January 22, 1823. He graduated from the seminary at Kaiserslautern and was a teacher in Germany prior to his leaving for America. He came to Chicago in July, 1852, married in 1853, moved to Milwaukee, Wis., in 1855, and returned to Chicago in 1856. He joined K. A. M. in 1854 and was often requested by the board of administration to assist in reading the prayers, especially on New Year's day and Day of Atonement. In August, 1853, he was one of the collegium of three rabbis who officiated at the conversion to Judaism of Mrs. C. F. Spiegel, wife



SAMUEL STRAUS.

of Colonel M. Spiegel. The other two rabbis were Rev. Isidor Kalish, who came to Chicago from Cleveland expressly for the purpose of officiating at this ceremony of conversion, and Rev. I. Kunrenther, Rabbi of K. A. M. Mr. Straus studied law and was admitted to the bar some years later. He died in Chicago July 8, 1878. He

left two sons, Simeon and Joseph Straus and one daughter, Mrs. Samuel Despres.

M. M. GERSTLEY.

Mr. M. M. Gerstley, the eighth president of K. A. M., was born in the village of Fellheim, Bavaria, August 17, 1812. He received for those days a good education. In early youth he went to his brother in Vienna, Austria. There he became very much dissatisfied with the laws restricting the



M. M. GERSTLEY.

Jews, and in 1839 he came to America. After living for several years in Pennsylvania, chance led him to Chicago in 1848, and he made this city his home. He gave much of his time and attention to the various organizations with which he was connected. Soon after his arrival he joined Congrega-

of that institution until old age and failing health forced him to retire. In 1891 he declined to be re-elected president of the K. A. M. for the same reason.

After a long and useful life he was gathered unto his fathers Saturday, April 29, 1893.

REV. LIEBMAN ADLER.

Rev. Liebman Adler was born on the 9th of January, 1812, at the town of Lengsfeld, in the Grand Duchy of Saxe-Weimar. His father, Judah Adler, was also a teacher. Until his thirteenth year he received instruction partly at his father's school and partly at a preparatory school in the vicinity, presided over by a clergyman. He also received Hebrew instruction from Rabbi Isaac Hess, then Rabbi at Lengsfeld. His later studies in Talmud and Rabbinica he continued under Rev. Kunreuther, the father of Rev. Ignatz Kunreuther, who was Rabbi at Gelnhausen, then at the Jewish high school, in Frankfort-on-the-Main, under Rabbi Solomon Trier and Rabbi Aaron Fuld, and later in the teachers' seminary at Weimar. After two years' study here he graduated as teacher and was given charge of the Jewish congregational school of his native town, Lengsfeld. In 1849 this school was united with the public school at Lengsfeld, and Adler was appointed head teacher of the amalgamated school.

In the year 1854 he left his native country and emigrated to America. A few months after his arrival in this country he was elected preacher in the Detroit congregation, where he remained until the spring of 1861. In that year he was called to Chicago by Kehillath Anshe Maarabh, and here he preached and taught for many years, and became a blessing to the whole community. His entire activity, all the rich treasures of his great mind, his golden thoughts and his vast knowledge, he devoted to his congregation and to its school. He held the light of truth aloft, and showed the leaders and members of K. A. M., who became his warm admirers and faithful friends, the path of righteousness and uprightness. A whole generation grew up to manhood and womanhood under his guiding love and instruction, and their hearts overflowed with affection, gratitude and veneration for their true-hearted and learned teacher until the name of Adler became a household word in the entire Chicago community. He possessed the gift of endurance and patience in a very high degree, and was kind to every one. His spirit overflowed with sparkling humor, yet he could be earnest, and his words of wisdom made the deepest impression. He could win the most hardened heart with his gentleness, and soothe the weeping soul with the magic of his sympathetic utterances of consolation.

Liebman Adler was a warm patriot in the truest sense of the word. Dur-

ing the year of doubt and suspense, when the fate of the Union hung in the balance, and the stoutest hearts failed and faltered, he flashed rays of hope and enthusiasm into the hearts of his fellow-citizens. He raised his voice against shameful slavery, and spoke most earnestly for the cause of union and liberty. He inspired the souls of his congregation from the pulpit with the justice of emancipation, and sustained with hope the sympathies he aroused. A pamphlet containing five of his patriotic speeches, delivered in the pulpit of K. A. M., was published in 1866, and these speeches give evidence of his abhorrence of the institution of slavery and his love of freedom. The fact that he sent his oldest, at that time very young, son to enlist in the Union army, to offer his life for the preservation of the Union, is the strongest proof of the sincerity of his utterances.

As a religious teacher and preacher he was consistently conservative, clinging to old-time customs and usages, but he never was an obscurant. His thoughts were clear and free from bigotry; he fully understood the demands of modern times, and was therefore tolerant to the opinions and claims of the young generation. He gathered his inimitable sermons and published them during the last years of his life in a work consisting of two volumes, which he called *תנ"ך ותנ"ה* after the name of a well-known religious book, which, during the last two centuries, had been very popular among the Jews of Germany and adjacent countries. The press throughout the country paid him a just tribute of praise for this monumental work.

Rev. Adler was a frequent contributor to the Jewish journals of this country. He wrote many scholarly articles on a variety of subjects. It is especially the "Deborah" of Cincinnati, to which he was a steady contributor for many years, and in which some of his very best efforts were published.

On February 20, 1872, Rev. Adler was released by the congregation from preaching, and elected as teacher and reader. This was done in order to enable the congregation to engage an English-speaking minister, as Rev. Adler preached mostly in the German language. In the following month of March, Dr. M. Machol of Leavenworth, Kansas, was elected minister, and he occupied the pulpit of K. A. M. until 1876, and when he resigned, Rev. Adler was again elected minister, reader and teacher, which position he held until 1883.

At a meeting of the congregation held November 5, 1882, the following resolution was unanimously carried:

Whereas, This congregation, fully recognizing the long and faithful services performed by its honored and much esteemed minister, Rev. Liebman Adler; be it, therefore,



REV. LIEBMAN ADLER.

tion K. A. M., in 1849. In 1856 he was secretary of the congregation, and for a number of years he was chairman of the school board. For thirty years, from 1861 to 1891, he held the office of president, and his strict business methods, his great tact, prudence and integrity were of inestimable benefit to the congregation. He took a warm interest in charitable work, and was for some years vice-president of the Hebrew Relief association, and was actively identified with the work

Resolved, That this congregation, in meeting assembled, hereby pensions said Rev. Liebman Adler during the balance of his life.

On the 15th of January, 1882, Dr. Adier was 70 years of age, and the congregation celebrated his seventieth birthday in a befitting manner.

On the 29th of January, 1892, Rev. Liebman Adier, at the high age of 80 years, closed forever his peaceful and blessed career on earth, to abide with the immortals in the realms of bliss. As he lived so he died, patiently enduring the pangs of a painful illness, thinking more of others than of himself and uttering with his last breath words of submission to the will of God, and sentiments of love and admonition to his beloved wife and dear children.

During the week preceding his demise and at a time when he was intensely suffering from very acute pains, Rev. Dr. Liebman Adler wrote a paper which he headed "Mein letzter Will" (My last Will). The document is a brief one, and yet rich in its contents. On reading his plain but touching words one cannot help being deeply impressed with the outpouring of a grand soul and of a truly pious heart. We deem it proper to publish here an English translation of the same. It characterizes the man; it mirrors clearly his inner life; it reflects his ideas in its simplicity. It is the magic melody of a dying Paganini, flooding the soul with joy and the eyes with tears. It is a work created by a master favored with rare inspiration, an idealized reality, an ideal realized.

Our forefathers in former times used to call such a document *Tzava'ah*, modern writers name it "Last Will" or "Ethical Testament." Truly, Liebman Adier's Last Will is such an "Ethical Testament," which deserves to be printed here,—as a mark of honor to the venerated teacher, as a grateful remembrance of the departed Rabbi and as an inspiring word for us who are still among the living.

Adler and Gerstley! The death of these two illustrious and faithful friends, leaders and benefactors of K. A. M., closes an epoch in the history of the congregation. To K. A. M. Gerstley and Adier are not dead. No, they are not mere shadows that flitted around for a while and then floated away into the darkness to be heeded no longer. To K. A. M. they are brilliant rays of light that will forever shine on its path to lead it onward and upward to God's truth and Israel's duty.

REV. LIEBMAN ADLER'S LAST LETTER TO HIS FAMILY.

MY LAST WILL.

I desire that there be no haste in my interment. If there are no signs of decomposition sooner, the funeral should not be until forty-eight hours after my death.

If the physician who treated me

should find it desirable in the interest of science to hold a post-mortem examination, I would like that he be not interfered with.

My coffin shall not cost more than \$7.

No flowers.

My funeral to be directly from the place of demise to the cemetery.

No funeral oration.

Dear Hannah: In view of your delicate health, I desire that you remain at home and not join the funeral if the weather is the least inclement.

Not more than three days' mourning in domestic retirement.

I cherish the kaddisch—prayers of mourning in the synagogue—of my sons and daughters as it deserves, but I do so only if you, after the expiration of the year of mourning, do not omit attendance at the synagogue without necessity.

If financial conditions permit, each of my married children should join a Jewish congregation, the fittest being the K. A. M.—Kehillath Anshe Maarah, "Congregation of the Men of the West," corner of Indiana avenue and Thirty-third street.

Those children who do not live too distant should, if the weather permit, and if it can be done without disturbing their own domestic relations, gather every Friday evening around the mother.

My children, hold together. In this let no sacrifice be too great to assist each other and to uphold brotherly and sisterly sentiment. Each deed of love you do to one another would be balm to my soul. The example of eleven children of one father who stand together in love and trust would be to his grave a better decoration than the most magnificent wreath of flowers, which I willingly decline, but leave to your judgment.

The small savings which I leave will come to you only after the death of the mother. I know you; I trust that you will not meet in an unflinching way about possession and disposition. The heritage which is already yours is a good name and as good an education as I could afford to give. It does not look as if anyone of you had a disposition to grow rich. Do not be worried by it. Remain strictly honest, truthful, industrious and frugal. Do not speculate. No blessing rests upon it even if it be successful. Throw your whole energy into the pursuance of the calling you have chosen. Serve the Lord and keep Him always before you; toward men be amiable, accommodating and modest, and you will fare well even without riches. My last word to you is: Honor your mother. Help her bear her dreary widowhood. Leave her undisturbed in the use of the small estate, and assist if there should be want.

Farewell, wife and children!

Another point, children. I know well you could not, if you would, practice Judaism according to my views and as I practiced it. But re-

main Jews and live as Jews in the best manner of your time, not only for yourself, but also where it is meet to further the whole.

JACOB ROSENBERG.

Mr. Rosenberg was one of the fourteen who, in 1847, signed the first constitution of Kehillath Anshe Maarab, and for over fifty years he was an able



JACOB ROSENBERG.

and faithful officer of the congregation. He was born at Aitenmuhr, Bavaria, March 25, 1819, and came to America in 1837. He was eighteen years old when he arrived in New York. For four years he traded through New England and New York state, parts of Pennsylvania, Ohio and Indiana. In 1841 he came to Chicago. Here he found Levi Rosenfeld, and with him formed a copartnership under the firm name of Rosenfeld & Rosenberg. They were very successful, and in 1845, they were recognized as the most prosperous retail and wholesale dry goods merchants in the West. Mr. Rosenfeld had married a sister of Michael Reese. Another sister, Miss Hannah Reese, came to Chicago to visit Mrs. Rosenfeld, and in 1849, she became Mrs. Rosenberg. Theirs was the first Jewish wedding ever known in Chicago. For ten years Jacob Rosenberg was a volunteer fireman, member of Company I, or the Fire King. In 1876, he was selected by the municipal reformers of that year to stand in the second ward for alderman. He was elected by a handsome majority and served for two years with credit. He was auditor of the Chicago Industrial Exposition for several consecutive years. By the will of his brother-in-law, Michael Reese of San Francisco, \$200,000 were given in trust to Mr. Rosenberg and Mrs. Rosenfeld, jointly, for benevolent objects in Chicago. They determined to build and endow a hospital, to be called Michael Reese Hospital. This they accomplished, and it is now very justly the pride of the Jewish community of Chicago.

At a special meeting of the congregation, held July 16, 1888, Mr. Rosenberg offered to donate to K. A. M. a tract of land in the town of Jefferson,

containing twenty acres, for a burial ground, and his generous offer was gratefully accepted. The ground was properly inclosed and laid out in family lots. This burial ground is now known as "Mount Maariv Cemetery," in Dunning station, on the Northwestern railroad.

Mr. Rosenberg died March 31, 1900. In his will he bequeathed nearly \$10,000 to charity. The congregation reserved a large plot of ground in the center of the cemetery for the Rosenberg family. Here Mr. and Mrs. Rosenberg, his noble wife, who was a true mother in Israel, who died January 16, 1890, are now resting side by side in eternal slumber. A beautiful monument of white marble stands in the center of the lot and the Hebrew inscriptions engraved on the stone tell the story of their good deeds in plain but earnest words of truth.

Four children, two sons and two daughters, survive them. They are Julius, Bernard, Mrs. Dr. M. Manheimer and Mrs. Maurice Rosenfeld.

HENRY N. HART.

To tell the story of the past good life of the noble dead and to recount their deeds of kindness and benevolence, is the duty of the historian which he owes to their sacred memory. But to record the unselfish devotion of the living leaders of Israel to Judaism, to Jewish life and Jewish thought, is a



HENRY N. HART.

privilege and a pleasure which the reader shares with the writer, for the interest of man is deeper and warmer in the achievements of the living than in the ciosed account of the once accomplished deeds of the dead.

Mr. Henry N. Hart, the present president of Congregation Anshe Maarah, has always taken such a lively interest in the welfare of the congregation that no step of importance was ever undertaken in K. A. M. since he became a member, without his wise and watchful co-operation. In fact, many of the best and most beneficial measures which the congregation has adopted during the last twenty-five years, were introduced or instigated by Mr. Hart. While

he zealously watched with his fellow members over the preservation of the congregation; while he earnestly sought with them to retain the true Jewish spirit in the midst of K. A. M., he at the same time endeavored to piace his beloved congregation within the reach of the rays of modern life, of progressive decorum and decorous progress. Truly the mantle of Elijah, (Gerstiy), has fallen upon a worthy Elisha!

On September 6, 1891, Mr. Hart was unanimously elected president of K. A. M. During the nine consecutive years he was annually re-elected to this honorable office, and often against his expressed wish to retire.

Henry N. Hart was born in Eppelsheim, Rhenish Hessia, in 1838. He came to America in 1854 with his elder brother, Abraham, and they settled in Chicago. Twenty-seven years ago he joined K. A. M. Since a number of years he has been a member of the board of directors of the United Hebrew Charities, and chairman of the Michael Reese Hospital Committee. He is also a director of the Humane Society and devotes much of his valuable time to charitable work.

President Hart is assisted in the management of the affairs of the congregation by four officers and ten directors, who, with the president, constitute the Board of Administration. The present officers are: David Wormser, vice-president; Henry Gerstley, treasurer; Israel Cowen, recording secretary, and Jacob Newman, Jr., financial secretary. The directors are: Joseph M. Schnadig, J. Aaron, David Pfaelzer, Leo Polachek, J. N. Strauss, Samuel Spitz, L. H. Freiberger, Louis Benjamin, Sig. Siberman and A. H. Kohn.

V.

NEW ORGANIZATIONS.

THE HEBREW BENEVOLENT SOCIETY.

This institution was organized in Chicago by a number of young Jews in 1851. The aims and objects of the society can best be learned from the preamble to the first constitution and by-laws of the association. The title page is missing in the printed copy which we have before us, and we are therefore unable to give the year of its publication. The preamble reads as follows:

PREAMBLE.

"Whereas, the hand of Providence is held over us we are prompted by a sense of duty and brotherly love to promote our interest and mutual assistance for the welfare, happiness and protection to each other; and as the republican laws of the United States, founded on equality and toleration to all men, either citizens or sojourners, grant the right to associate for lawful and good purposes; therefore, we signers, do associate together to provide in time of health for each other; for times of need and sickness to which

the human frame is liable; and also to pay the last duty and homage in what all living must fall; and being anxious while we are able to do good and to assist our brethren and fellow-men while life is granted to us; therefore, we have formed ourselves into a body corporate by the name and style of the Hebrew Benevolent Society of Chicago, in the county of Cook, state of Illinois, and have agreed, and by these presents do agree, that the following shall be our constitution and by-laws by which we mutually assent to be governed."

From this document we learn plainly that the Hebrew Benevolent Society was organized for the mutual benefit of its members, to aid each other in need, to nurse the sick and to give proper burial to the dead. Following are the names of the organizers: Moses Rubel, Michael Greenebaum, Mayer L. Klein, Elias Greenebaum, Levi Klein, and Isaac Wolf.

This society purchased for \$600 three acres of ground in the town of Lake View, a little south of Graceland Cemetery and laid it out as a burial ground. The society was about to dissolve in 1852 for want of support, when new members, partly of those who lived here for some time and partly new arrivals, among whom were: Ralph Guthman, J. Liebenstein, I. Greensfeider, Henry Greenebaum, A. Hart, B. Schoeneman, Moses Shields, J. M. Stine, Leopold Mayer, Lazarus Siberman, Julius Rosenthal, Ben and Aaron Cahn, L. Wampold and Marcus M. Spiegel.

For nearly twenty years the Hebrew Benevolent Society was actively engaged in the good work. It was an essential factor in the development of the Chicago Jewish community. Mr. Michael Greenebaum was the first president of this society. The members met once a month and their meetings were well attended and orderly, in contrast to other Jewish meetings of those times. The members were animated by an earnest desire to do good, to learn and to improve. The society became a strong support in the subsequent organization and growth of the United Hebrew Relief Association, and as a promoter of Jewish reform in the congregation.

Mr. Isaac Greenefeider, the president of the United Hebrew Charities of Chicago, relates that at a festival celebrated at his house by the members of the Hebrew Benevolent Society in 1861 one of the members, Anton Herzog, bought the privilege of "Benschien," saying grace after meal, for which he paid \$25.00. This sum was the nucleus of a fund for a hospital.

The Hebrew Benevolent Society still owns the burial ground near Graceland and exists nominally. It meets once a year, in March, to elect officers. The present officers are: President, Simon Rubel, son of the first member, Moses Rubel; vice-president, Jos. R. Beiersdorf; treasurer, L. E. Lebolt; secre-

tary, L. Sonnenschein. The society has 123 members.

CONGREGATION B'NAI SHOLOM.

Until about the year 1850 the Jewish community of Chicago consisted almost entirely of emigrants from southern Germany, Bavaria and the Rhenish Palatinate. In 1850 a number of Jews arrived, who hailed from the Prussian province of Posen and adjacent parts of Germany. Their numbers kept on increasing from year to year. Among the first to come to Chicago were the following: Solomon Harris, J. Lewis,

the Jewish settlement in Chicago there was no affiliation between the Polish Jews or the "Herzogthuemer," as the Jews coming from the Prussian province of Posen were called, and the German Jews as a body, neither in charitable matters nor otherwise, and therefore in May, 1852, the Posner Jews organized a congregation for themselves under the name of "B'nai Sholom."

The second Jewish congregation was organized by eleven members on a strictly orthodox basis. The first services were held in a room above the

ship in Congregation B'nai Sholom. In 1855 the congregation worshiped in rooms over Kendall's bakery, corner Dearborn and Washington streets; they then removed to the building corner Clark and Jackson streets, where the Grand Pacific Hotel now stands. In 1864 they bought 75 feet on Harrison street, near Fourth avenue, and there they built and dedicated their first synagogue at a cost of \$20,000. This structure was in its time the most beautiful synagogue in Chicago. This house of worship was destroyed in the great fire of 1871. The congregation rented a church on Wabash avenue, corner Harmon court. The congregation suffered much by the fire, but it rallied again and through the efforts of Mr. Joseph Peiser, at that time president of the congregation, they exchanged the lot on Fourth avenue for 75 feet on Michigan avenue, between Fourteenth and Fifteenth streets, and erected a synagogue at a cost of \$23,000. In 1886 they sold this property to the Russo-Jewish congregation, Beth Hamedrash Hagadol Ubnai Yacob, for \$31,000, and bought from Congregation Anshe Ma'arab the frame synagogue and lot corner Twenty-sixth street and Indiana avenue for \$28,000. This synagogue they still occupy.

The following Rabbis officiated in Congregation B'nai Sholom: M. Loenthal, S. Kohn, N. Havre, A. J. Messing, Henry Gersoni, Kaufman, and again A. J. Messing. In 1853 the congregation bought one acre of ground from the Hebrew Benevolent Society for \$400 for a cemetery, and this cemetery is still used by them.

The progressive spirit of the last thirty years has also reached this Jewish institution and the congregation was forced to yield to the reform movement and to make some improvements in their worship. In 1880 they discarded Minhag Polen and adopted Minhag America. A mixed choir and family pews were introduced some time before. The congregation consists of about 100 members, and they maintain a Sabbath school, where about 125 children receive instruction in Hebrew, religion and Jewish history, on Saturdays and Sundays. The present officers of the congregation are: S. Richter, president; I. Peiser, vice president; Chas. Cohen, recording secretary; L. Livingston, financial secretary, and Chas. G. Livingston, treasurer. Rev. A. J. Messing is the present minister of the congregation. An auxiliary society was organized by the ladies of the congregation in 1859 under the name of "B'nai Sholom Ladies Social Society." This society is still in existence and is of great help to the congregation. Mrs. Chas. Cohen was the first president of this society.

Shortly after the organization of Congregation B'nai Sholom and in connection with it, was organized a Ladies' Relief Society and Relief Society No. 2.



TEMPLE B'NAI SHOLEM.

C. Sunmerfield, Jacob Peiser, M. Morris, S. Marks, Jonas Moore, David Witkowski and Jacob Frost. A little later came: Charles Kozminski, Charles Cohn, J. Gelder, E. Henoch, the Hefter brothers, and Isaac Giogosky; afterwards Livingston.

The entire population of Chicago at that time did not exceed 20,000, and the Jewish community consisted of about 30 families and a few young unmarried men. Third and Fourth avenues were the main Jewish residence streets. Sylvester Hotel, on Randolph near Wells street, was the only Jewish hotel in the city. During the first decade or so of

clothing store of S. Harris, on Clark street between Washington and Madison streets. Rev. Alexander officiated. The congregation adopted Minhag Polen. Mr. S. Harris was elected first president. Mr. Henry Greenebaum, who was a member of Congregation Anshe Ma'arab, became also a member of this congregation for the purpose of filling the office of secretary. He never attended the services of Kehila B'nai Sholom. In 1855 the Anshe Ma'arab congregation passed a law forbidding its members from holding membership in any other congregation, and Mr. Greenebaum resigned his member-

LEADERS OF KEHILLA B'NAI SHOLOM.

RABBI A. J. MESSING.

Toward the end of the sixties and for some time during the seventies Rabbi Messing was a power in Chicago, especially with his countrymen of Prussian Poland. At that time German was the language used in many of the synagogues of the country for prayer and for sermon. Even in New York city the great Dr. Einhorn, Dr. Kohut and many other of the bright lights of the



REV. A. L. MESSING.

Jewish ministry in other large cities, preached their eloquent sermons in the German language. Dr. Einhorn's great prayer book, the ritual of many Jewish reform temples, which has touched and stirred thousands of Jewish hearts to their very depths by its inimitable eloquence, that burns like celestial fire and inspires like the outpourings of the undying prophets of Israel, this masterpiece of a master mind was originally written by Dr. Einhorn in the German language. Many of the Jewish school books of that time were also compiled in the language of the Fatherland. Most of the rabbis and preachers of the Jewish-American congregations were imported from Germany and the Jewish congregations of the United States were nearly all Germanized to the core. Rabbi Messing could preach a German sermon in a manner that appealed strongly to the sentiments of his countrymen. Congregation B'nai Sholom owes much to this once very popular rabbi and it has shown its appreciation of his services in many ways. He left the B'nai Sholom congregation repeatedly to accept other calls, but he always returned to his old love and the congregation was always happy to take him back. He is now permanently located in Chicago as minister of Congregation B'nai Sholom, where he expects to remain during the rest of his life.

Rabbi Messing is a native of Argenau, Germany, and was born on June 18, 1840. He is a son of the well-known Hebrew author, Rabbi Joseph

Messing, who died in London in 1881, and is the oldest of three brothers, Rev. M. Messing, rabbi at Indianapolis, Ind.; Rev. Henry J. Messing, rabbi United Hebrew Congregation, St. Louis, and Simon J. Messing, a well-known merchant of Pittsburgh. From his earliest youth Rabbi A. J. Messing was educated for the ministry. He received his Hebrew education under Guttmacher and Graetz, and studied in Berlin under Ettlinger and Zunz. When not quite twenty years of age he became minister of the congregation in Militsch, Schlesien. After remaining in this position three years he was called to Mecklenburg Schwerin, where he remained for five years and left that place to accept a call from the Christy street synagogue in New York, to which position Dr. Zunz had recommended him.

After but one year's connection with this last mentioned congregation, he returned to Europe, and shortly after his return he received a call from the B'nai Sholom Congregation of Chicago, in which position he remained for three years and would have remained with them longer, had he not thought best to accept a call to San Francisco, where he went June 2, 1870. In June, 1873, he returned to Chicago and again resumed his position as minister of the B'nai Sholom Congregation. When the second fire broke out in '76 and left the rabbi and his congregation without a home he accepted a call to the Peoria Temple, but only remained there a short time, when he responded to another call from San Francisco and assumed charge of the Congregation Beth Israel in March, 1877. While on the coast he founded a number of congregations and established religious schools throughout California, and in the interest of this mission he undertook a journey to Australia, which was quite successful. Shortly after his return from this journey he left San Francisco and returned to Chicago. A son of Rabbi Messing, Abraham J. Messing, is also a Jewish minister, a graduate of the Hebrew Union College of Cincinnati, who has charge of the Jewish Congregation in Montgomery, Alabama.

RABBI HENRY GERSONI.

If any Jewish teacher has a right to be called "rabbi," Henry Gersoni certainly was entitled to it. He was a great scholar, a linguist, a journalist and especially one of the best, if not the best, Hebrew writers of his time in this country. His life, alas, was a failure, and he died in poverty, unappreciated and unnoticed by the very men who should have tried their utmost to help and to encourage a man of his genius, for the sake of his vast erudition, his great rabbinical learning, his journalistic talent and his various other glorious gifts of mind. If he was a misanthrope, quarrelsome and even abusive to a high degree, all these faults, grave as they were, were

not fundamental in his nature, they were rather the effects of his many bitter disappointments, the total lack of appreciation by the Jewish leaders, the Jewish teachers, the popular idols of the day, for whom it was a very easy matter to crush, to humble and to humiliate, a deformed, weak and feeble little boy like Gersoni.

This sensitive little man, who walked in the midst of his people under the black shadow of the unfounded accusation of apostasy, was easily goaded by the constant call of "Meshumod," hurled at him from certain directions, as the savage hurled the poisoned arrow on its mission of death, into writing the uncalled-for articles like "Wises' Heder" and "Jew Against Jew," in the Jewish Advance, and the "Historical Sketch" of the Russian career of the sainted Dr. Lillenthal, in the "Independent." During Gersoni's stay in Chicago, the writer had the pleasure of seeing him often and at last to become intimately acquainted with him. Gersoni has often poured out his aching and breaking heart to the writer and laid bare his whole past before him. We can testify that Gersoni was not a "Meshumod," that he never left the faith of his fathers to bend before strange gods.

His first article, בָּרוּ כָּלֵלָה, published in "Hameilz," of St. Petersburg, Russia, while he was yet in London, and the second article, בָּרוּ כָּלֵלָה, which Gersoni sent from New York to the same Hebrew journal, do not contain a single word of confession of apostasy on his part. If anything, every word of these two articles, which have been so often used against him, breathes the spirit of true love for and of unshaken loyalty to Judaism and his Jewish brethren. It is due to the memory of this misjudged scholar to set at rest the rankling rumors and to wash out the dark stain from the name of a faithful son of Israel. Professor Marx of London, the venerable editor of the Jewish World, has testified once, that Gersoni came to London as a political fugitive from Russia, that he was helplessly walking the streets of the British Babylon in a starving condition and was picked up by one of the Christian soul catchers, taken to the Christian Bible House and given some food, which the hungry young man greedily devoured. He was set to work first in the bindery of that institution, and then at translating the Bible into the several languages with which he was familiar. As soon as Gersoni found out the character of the house and the nature of that which was expected of him, he at once appealed to Dr. Marx, for help, to be rescued from the snare of the fowlers. Dr. Marx immediately released him and helped him to emigrate to America. This is all there is to the whole "meshumod" story, and no just man will deny that Gersoni was to all intents and purposes as good a Jew in this country as anyone of us.

Perhaps any other Jew, living among his own countrymen, could have easily outlived this unwarranted accusation. But Gersoni had drifted away from the narrow confines of the ghetto and sought to gain a recognition in more refined circles, to which he was fully entitled by virtue of his education, his tastes and his talents. But like many other educated countrymen of his, he lost the sympathy of his own countrymen and failed to attain the appreciation of those Jews who pride themselves upon the fact that their cradles stood on the Main, on the Rhein or in the Grand Duchy of Posen. Yes, the greatest fault of Gersoni was, indeed, the fact that he was—a Russian Jew. Taking his high education and his brilliant talents into consideration, the fact that he was born in darkest Russia and raised in the gloomy atmosphere of superstition and fanaticism of the Heder and Yeshiba, should have redounded to his credit. But this was not the case. Only one great and good man understood him, appreciated him, in Chicago and helped him while he was fighting the wolf from the door in New York. This man was our venerable Dr. B. Feisenthal, who has a great mind and a big, warm and sympathetic heart.

Henry Gersoni was born in 1844 in Wiina, Russia, he being the youngest child of a family of eleven children—seven sons and four daughters. Three of his brothers are rabbis of different towns in their native country. At the age of six he started to go to Heder, studied Talmud up to the age of 16 years, then he entered the Rabbinical Seminary of Wilna. In 1864 he went to St. Petersburg, became a student at the university, where he remained for two years. He was then appointed tutor to Count Uvaroff's only daughter. For political reasons he left St. Petersburg in 1866 and went to England. In 1869 he arrived in the United States and became teacher in Temple Emanuel of New York, holding that position to 1874. He was elected rabbi of the congregation at Atlanta, Ga., in the

same year, where he remained two years. In 1876 he accepted a call to the pulpit of Congregation B'nai Sholom of Chicago, holding this position until 1880. While in Chicago he edited a weekly paper in English and German, called "The Jewish Advance." In 1881 this paper was discontinued and Gersoni published and edited in Chicago a monthly magazine under the name of "The Maccabean." In 1882 he returned to New York, where he supported himself by literary work.

In 1873 he published a volume of stories, "Gersoni's Sketches of Jewish Life and History," mostly from Jewish life in Russia. In later years he translated into English some of the best stories of Ivan Turgenieff, the celebrated Russian writer, who was called the Russian Auerbach. Henry Gersoni died in New York on June 17th, 1897, aged 54 years. He left a widow but no children. A sister and two nephews, Henry M. Shabad, a lawyer, and A. M. Shabad, a physician, are living in Chicago.

SOLOMON HARRIS.

Mr. Harris was the first president of Congregation B'nai Sholom, and the services which he rendered to the congregation during its struggles for existence, were of inestimable value. Mr. Harris was born in 1825, at Feiehne, Grand Duchy of Posen, Germany.

He came to America in 1844, and lived for three years in New York City. In 1847 he went to St. Louis, Mo., where he married, and in 1851 he moved to Chicago.

For many years he held the office of president in the congregation, always filling some office after that, and his interest in the welfare of Congregation B'nai Sholom never flagged. He became very popular in Chicago, made many friends and was always esteemed by young and old. He is a man of a very pleasant disposition and to hear him tell his reminiscences of men and measures of the old days of the Chicago Community, is indeed a treat. He seems to have known personally every

prominent Jewish inhabitant of Chicago, from the time he came here up to the present day. On April 5th, 1900, Mr. and Mrs. Harris celebrated their golden wedding, at the Auditorium, surrounded by six children, twelve grandchildren and a host of relatives and friends. He is now retired from business and is leading a tranquil life, in company with his good and faithful helpmate, finding full satisfaction in looking back upon a past of many years spent in the interest of his fellow men, and the service of Judaism.

SIMON RICHTER.

Mr. Richter, the president of B'nai Sholom Congregation, is a son of Isi-



SIMON RICHTER.

President B'nai Sholom Congregation.

dor and Hannah Richter, and was born Jan. 10, 1850. He came to America as a boy of ten years, and has since been in various occupations, such as clerk and merchant. He has been actively identified with congregational work and has been president of the B'nai Sholom Congregation for eleven years, prior to which time he served as vice-president and trustee. He is a contributor to the Associated Charities and to the Altenheim. Mr. Richter married Jennie Rosenthal and they have four children living.



Institutions ^{and} Organizations

VII.

FRATERNAL ORGANIZATIONS. INDEPENDENT ORDER B'NAI BRITH.

The influence for good exerted by the Order of B'nai Brith upon the Jewish communities of Illinois, was certainly deep and far reaching. The lodges established by the order in the state he-dame schools for citizenship, for patriotism, for education and enlightenment. At the lodge meetings the members learned order and decorum, parliamentary rules and regulations, speaking and debating, and they were imbued with a higher conception of religion, charity and benevolence. The Jews of Illinois, as well as all the Jews of this country, owe a debt of gratitude to the Order of B'nai Brith, which can never be fully paid; for the benefits which the Jews of America in general have derived from this order cannot be limited to any particular line or sphere. They were universal and exerted their influence for many years over the home, social and religious life of the American Jews. The mission of the order was from its incipiency, a lofty and ideal one. For over a half century the noble leaders of the order worked with untiring zeal for the spiritual union and material benefit of Israel and the highest interests of humanity, and their good work is not yet done. The order has not yet outlived its mission. As long as the Czars of Russia and the tyranny of the Romanoffs will drive away thousands of Jews, to seek homes in this land of Liberty, and other enlightened countries; as long as Anti-Semitism will brazenly resurrect the dead accusations of the middle ages against the Jewish people; as long as the barbarians of Roumania will treat the native Jews of that country as aliens; as long as fanatics will defy the enlightenment of the twentieth century and persecute our Jewish brethren, there will be plenty of work for the Order of B'nai Brith.

RAMAH LODGE, NO. 33, I. J. B. B.

The first lodge of the Order of B'nai Brith established in Chicago was Ramah Lodge. The facts concerning the history of this lodge we quote from a paper written by Henry Greenebaum

and read by him before the Zion Literary Society of Chicago on Feb. 16th, 1883. In this connection we improve the opportunity to extend our thanks to Mr. Greenebaum for placing at our disposal a book containing a collection of documents bearing upon the history of the Chicago Jewish community. This book has been of great help to us in our work.

In regard to Ramah Lodge, Mr. Greenebaum states: "Ramah Lodge was instituted June 15th, 1857. The installing officers were Rev. Dr. Lilenthal, Mr. Renau, one of the leaders of the order, and myself. I had become a member of the order two years before that time by joining Solomon Lodge, No. 16, at Cleveland, Ohio, where I went to be initiated, and returning there again one month later, to receive all the degrees under dispensation. Immediately after the institution of Ramah Lodge, I applied for a card of withdrawal from Solomon Lodge, and joined Ramah Lodge, whose first president and vice president were respectively, G. M. Cohen and Rudolph Rosenthal. I consider the institution of Ramah Lodge as the most important factor in the subsequent rapid development of Judaism in Chicago, and of an incalculable influence upon the glorious progress since attained by the order at large.

Under the able guidance of Brother B. Felsenthal, ways and means to promote the intellectual and moral status of the members, and the Jewish Society generally, were made legitimate objects of inquiry, at weekly meetings of Ramah Lodge, which were regularly attended by all the members, and an earnestness prevailed, akin to that which animated the leading spirits of the French Revolution. Here some of the best minds of German and Polish Jews joined hands to remove the miserable provincial barriers existing in Chicago, and the motto of the order, "Benevolence, Brotherly Love and Harmony," became the living motive of all their actions in the outside world. The members of Ramah Lodge co-operated in every true and noble movement that was urged, either in the Hebrew Benevolent Society or in the existing congregations; and after a term of two

years of self-imposed preparation, Ramah Lodge had the proud satisfaction of uniting our existing Jewish Organizations, Polish and German, in one common organization. Jewish reform was systematically inculcated in Ramah Lodge, literary culture stimulated and refinement of manner cultivated.

The idea of the brotherhood of men was rooted deeply in the souls of the members, and a determination acquired to battle honorably for the elevation and appreciation of Israel, which has left indelible marks on the minds of many of the members of the Chicago Jewish Community.

All subsequent Jewish Organizations have been influenced by the improved and advanced spirit, that hallowed the sacred precincts of Ramah Lodge. This same spirit has been felt ever since in the councils of the order, state and national.

Among the most prominent members of Ramah Lodge were the following: B. Felsenthal, Herman Felsenthal, Charles Kozminski, H. Goldsmith, A. Hart, J. L. Gatzert and L. Solomon. Many of the older members have since left the order, and some have left the city, some have died and others have joined other lodges in the city, in the interest of the order.

Ramah Lodge is still in existence in the city of Chicago, and is continuing in the good work, which it has chosen for its aim from the very start. The membership has considerably increased and so has its general fund which amounts today to many thousand dollars. Some years ago it had created a special widows' and orphans' fund, the interest of which is devoted to helping poor widows of members, and to the education of their orphaned children.

Prior to 1858, efforts were made in Chicago to establish different societies. There was also organized about that time a society which flourished a few years under the leadership of Ed S. Solomon, and was discontinued after Mr. Solomon entered the United States Army of Volunteers in 1861. The name of this society was "Young Men's Fraternity." It was a secret organization, and had two sister lodges outside of Illinois, one at Milwaukee, Wis., and one at Detroit, Mich.

In the meantime the Jewish popula-

tion of Chicago had materially increased by immigration from Europe and different states of the Union, and the constant additions of new comers soon enabled the Chicago Jewish Community to expand in all directions, and to create new organizations and institutions, and the Order of B'nai Brith found ample material for new lodges.

HILLEL LODGE, NO. 72, I. O. B. B.

The second lodge of the Order B'nai Brith in the State of Illinois was Hillel Lodge, also in Chicago. District Grand Lodge, No. 2, granted the charter for this lodge on January 28, 1866. The following were its charter members: Henry Greenebaum, Isaac Greenebaum, Abraham Newberger, Mayer Hirsch, Gabriel Rubel, Moses Goodman, Solomon Rothschild, Levi J. Unna, Dr. Bernhard Felsenthal and Michael Newgass. The first President was Henry Greenebaum, who took a withdrawal card from Romah Lodge for the purpose of organizing Hillel Lodge. It was installed by Lewis Abram, Grand Nassi Ab., and other officers of the Grand Lodge.

Hillel Lodge readily followed in the footsteps of its older sister, Ramah, and had soon established for itself an enviable reputation. It always responded liberally to an appeal for any good cause. It counts among its members some of the most prominent Jewish citizens of Chicago, and is considered the banner lodge of District No. 6. The membership of Hillel Lodge is now 117 and quite a number of young applicants are awaiting initiation.

The present officers are: Wm. S. Neuberger, President; Meyer H. Eichengreen, Vice-President; David A. Felsenthal Secretary, and Adolph Loeb, Treasurer.

As the Jewish population of the state kept on increasing the Order of B'nai Brith gained a stronger foothold in Illinois and lodge after lodge was added to the ranks. It soon became necessary to establish a separate district for the western states, and District No. 6 was consequently called into existence. This district now comprises the following states: Illinois, Michigan, Wisconsin, Minnesota, Iowa and Nebraska with the following lodges at Chicago: Ramah, Hillel, Maurice Mayer, Jonathan, Sovereignty, Oriental, Chicago, Northwestern, Herder, Alexander Hamilton, and Samuel Hirsch Auxiliary Lodge, consisting of Jewish Youths. In the state, outside of Chicago, are the following lodges: Emes, No. 67, Springfield; Zuleika, No. 99, Quincy; Quincy, No. 151, at Quincy; Progress, No. 113, Peoria; Island, No. 169, Rock Island; Humboldt No. 180, Ottawa; Abraham Lincoln, No. 190, Bloomington; Egypt, No. 268, Cairo, and Liberty, No. 294, Lincoln. Altogether there are twenty lodges in the state.

The fraternal organizations are not strictly independent Illinois institutions. They are in reality branches of

a main body belonging to different states. We therefore do not feel justified to devote much space to them in this history of the Jews of Illinois. We made an exception with the first two lodges and this will suffice to give the character of the fraternal organizations. We only mention the names of some of the other Jewish orders and lodges without entering into details.

I. O. FREE SONS OF ISRAEL.

This order entered into the state in the beginning of the seventies. There are nine men's lodges in Chicago and one ladies' lodge, called Esther Lodge. They all belong to District No. 2. H. M. Shabad is the present Grand Master of this district.

I. O. KESHER SHEL BARZEL.

This order has but two lodges in the state, one in Chicago and one in Ottawa. It flourished for a time, but of late has been losing ground very fast.

SONS OF BENJAMIN.

Eight lodges represent this order in Chicago. Two are ladies' lodges.

THE ORDER B'RITH ABRAHAM is very strongly represented in the state. It has thirty-one lodges in Chicago, three of which are ladies' lodges, and two lodges in the city of Peoria.

THE WESTERN STAR ORDER is also well represented in the state by a number of lodges in Chicago and other places.

ZIONISTS' ORGANIZATIONS.

There are three Zionist organizations in Chicago which are affiliated with the Federation of American Zionists.

ORDER KNIGHTS OF ZION.

The headquarters of this order are in Chicago. The subordinate lodges are in Chicago. The subordinate lodges are called "gates." There are six such gates in Chicago.

VIII.

THE ERA OF REFORM.

THE REFORM VEREIN.

The year 1858 marks the beginning of the era of Jewish Reform in the state of Illinois. The battlefield was still Chicago, and here it was, in that year, when the persistent, courageous and valiant endeavors of the men who did pioneer yeomen services in the reform cause, like Leopold Mayer, Godfrey Snydacker, Henry and Elias Greenebaum, Raphael Guthmann, the brothers Samuel and Leon Straus, and others, culminated in the first practical organization. This first reform organization was called the "Reform Verein."

In 1898, Dr. B. Felsenthal, who was the secretary of that organization, wrote a pamphlet "Beginnings of the Chicago Sinai Congregation, a Contribution to the Inner History of American Judaism." This pamphlet which was published under the auspices of the Sinai Congregation, contains the history of the "Reform Verein," and also of the organization of Sinai Congregation, which was the consequence of the establishment of the "Reform Verein." As the esteemed author of this pamphlet was closely connected

with both institutions, we deem it best to quote, as much as possible, from his reports.

Dr. Felsenthal writes: "In April, 1858, the present writer—or let us hereafter call him by his proper name, by the name of B. Felsenthal—came to Chicago and found employment in a banking house. Said Felsenthal also entertained reform views. Some of his countrymen and personal friends whom he met here were among those whose mental life was not entirely absorbed by their business pursuits, but who had kept and nourished within themselves the love of the more idealistic tendencies of life, and who especially wished another state of things in Judaism. It was natural that they, he and his friends, in their private conversations, often came to speak of Jewish affairs and how to better them, and in one of their private intercourses it was agreed to invite a number of friends to come together and found, if possible, a society for the purpose of fostering Jewish reform.

"Invitations were sent out and in consequence of them a number of friends met on Sunday, June 20th, 1858, at 3 p. m., at the office of Greenebaum Bros. (45 Clark St.), and then and there the 'Juedische Reformverein' was instituted. The following were present in the memorable meeting: Gerhard Foreman, Elias Greenebaum, Michael Greenebaum, Raphael Guthmann, Isaac Greensfelder, Leopold Mayer, Leopold Miller, Samuel Straus and Bernhard Felsenthal.

"Mr. Leopold Mayer was elected as chairman, and B. Felsenthal as secretary. After an address by the chairman, the secretary submitted a paper containing twenty-seven theses. The same were read and it was resolved to accept them as a basis for further consideration.

"The secretary's theses, together with a preamble, read as follows:

"We are deeply convinced that Israel has been called by God to be the Messiah of the nations and to spread truth and virtue on earth. In order to fulfill this high mission, Israel has to undergo a process of purification in its own midst. This object will be best accomplished in free and blessed America, where no material forces check spiritual progress. The special mission of American Israel, therefore, is to place Judaism before the world purified in the doctrine and conduct and so to become a shining example for Israelites the world over. In order to do our share in this work, we organize today a Jewish Reform Society for which we draw up the following guiding principles:

"I. Object of the Society.

"I. The object of the Jewish Reform Society is to awaken and cultivate a truer conception of Judaism and a higher realization of Jewish Religious Life, first among its own members, and, if possible, also in wider circles.

"II. The Religious Basis of the Society.

"2. The Jewish Reform Society, as its name indicates, has a decidedly Jewish as well as a decidedly reformatory tendency. In order to explain this more fully the following fundamental views are here laid down."

(Here follow a number of paragraphs in explanation of the foregoing.)

"In a meeting held Jan. 30th, it was resolved to appoint a committee, whose duty shall be to submit in the next meeting a report on the religious basis of a reform congregation.

"Many of those who have joined the Verein and who favored the instituting of a new congregation were members of Kehillath Anshe Ma'arab. In fact, the majority of members of the Verein were still members of said congregation. In order to receive more light on the questions involved from an authority, who, as such was acknowledged and honored by many of the Chicago friends of reform, a letter was sent to Dr. S. Adler, the Rabbi of the Emanuel Congregation in New York, submitting to him several questions and requesting his answers thereto. The first letter dated Nov. 24th, 1858, contained the following four questions:

"1. Is it desirable to establish a new Reform Congregation here?

"2. What do you think of Minhag America?

"3. What ways are to be pursued in a mixed congregation, that is, a congregation consisting of members differing in their religious views, in order to satisfy, at least the most urgent demands for reform?

"4. Eventually, what ways should be pursued by a pure and unmixed reform congregation?

"In a meeting held Jan. 30th, it was 1859, Dr. Adler answered these questions.

"On Dec. 31st, 1858, the Chicago friends of reform, sent a second letter to Dr. Adler, asking his opinion concerning Einhorn's Prayerbook. On Jan. 18th, 1859, he wrote his answer, and therein he recommended most warmly the new Prayerbook of Dr. Einhorn,—"No Prayerbook in existence can stand comparison with that of Einhorn," he said, and this, his opinion, is supported by good arguments.

"In 1859, B. Felsenfeld issued his pamphlet, "Kol Kore Bamidbar, Concerning Jewish Reform." This pamphlet was a factor of considerable power in furthering the cause of reform in Chicago, and in making the plan of building up a Reform Congregation in this city a success.

"The little book was stirring and made a great sensation. In accordance with a resolution passed, immediately after by the Reform Verein, a public meeting was held, April 17th, 1859, which was attended by hundreds of Chicago Jews. At that meeting Leopold Mayer and B. Felsenfeld addressed those assembled. It was almost in compliance with the resolution of the Verein that a second mass meet-

ing took place on Dec. 29th, 1859, and Bernhard Felsenfeld addressed on this occasion, hundreds of his fellow Israelites, who had come to that meeting.

"During the year 1860-61 very little transpired in the Verein. The political excitements in those years were too intense, civil war between the North and South was threatening and rapidly approaching. The minds of all were almost totally occupied by the all-absorbing political question. After the fall holidays of 1860, a considerable number of members of K. A. M., seeing that their endeavors to introduce reforms in their synagogue was fruitless, left their congregation and joined the Verein. In numbers and in means the Verein was now so much strengthened, that successful steps could be taken for establishing the congregation. A committee was appointed of whom B. Felsenfeld was a member, to draft a constitution for the congregation about to be founded. In this constitution the name "Sinai Congregation," was given to the new congregation. On Feb. 17th, 1861, it was resolved to adopt Einhorn's Prayerbook as the ritual of the new Temple.

"It is meet and proper that, as a matter of history, we should record here the names of those who first instituted this Reform Verein; these were: Elias Greenebaum, Michael Greenebaum, Jacob Greenebaum, Henry Greenebaum, Gerhard Foreman, Leopold Mayer, Leopold Miller, Raphael Guthmann, Isaac Greensfelder, Samuel Straus, Leon Straus, Bernhard Felsenfeld, Nathan Mayer, Moses Rubel, Samuel Alschular, Isaac Liebenstein, Moses Schields, Laz. E. Lebolt, Simon Haas, Moses Hirsch, Henry Kaufman, L. Rubens, and Isaac Waixel."

DR. BERNHARD FELSENTHAL.

The name of B. Felsenfeld has been mentioned so often in these pages and will be alluded to frequently hereafter, especially in connection with the Sinai and Zion Congregations of Chicago, that it is time we should inform the reader more particularly in regard to the antecedents, life and labors of this teacher in Israel.

Bernhard Felsenfeld was born Jan. 2nd, 1822, at Muenchweiler, near Kaiserslautern, in the Rhenish Palatinate. His earliest education he received in the Elementary School of his native village. After he had reached the age of 13 years his father sent him to the "Kreisgewerbschule," in Kaiserslautern, from which institution he graduated in 1838. When still at the school at Muenchweiler, he was led into the field of Rabbinic literature by the district Rabbi, M. Cohen, who then resided at Muenchweiler. At Kaiserslautern, young Felsenfeld continued his Rabbinic and talmudic studies under Rabbi Moses Cohen, who, in 1835, had chosen the city of Kaiserslautern as the place of his residence.

In the fall of 1838, B. Felsenfeld went to Munich to continue his studies at

the Polytechnic High School, and as a "hospitant," he heard also lectures at University. At that time he devoted himself mostly to mathematical studies, and he had formed the plan of entering into the Civil Service of Bavaria. But soon he was convinced that his hopes in this regard would never be realized. Being a Jew, he could not expect that he would be appointed to some office, and so he discontinued his studies in Munich in the fall of 1840.

The question now was what to do. Some practical course had to be taken,



REV. DR. B. FELSENTHAL.

and so young Felsenfeld made up his mind to become a teacher, and for that purpose he entered the Teachers' Seminary at Kaiserslautern. After a two years' course in this institution, he graduated in 1843, and soon thereafter he was engaged as a teacher in a small Jewish Congregation, in his native Province, the Rhenish Palatinate.

In 1854 he emigrated to America. For the first two years of his American life, he was employed as a tutor of the children of a befriended family in Lawrenceburg, Ind. In March, 1856, he received a call from the Jewish Congregation in Madison, Ind., to be their minister; he accepted the situation, and remained with that congregation for two years.

Then he was invited by some friends to come to Chicago and enter into a new field altogether. He did so; in the month of April, 1858, he went to Chicago. He found employment as a clerk in a banking house. He led, as such, a retired life, devoting his leisure time mostly to talmudic literature, which always had been very attractive for him.

In the summer of 1858, a number of younger Jewish men in Chicago, formed a society under the name of "Juedischer Reformverein;" of this society Felsenfeld was the secretary until it dissolved in 1861. While secretary of the Verein, Felsenfeld published his pamphlet (in 1859), "Kol Kore Bamidbar; Ueber Juedische Reform." This pamphlet did very much in promoting the Jewish Reform movement in Chicago. In the spring of 1861, after it

had been resolved by the Reform Verein to establish a Reform Congregation, and the question arose, where to find a Rabbi for their spiritual guide for this congregation. The members almost unanimously asked Mr. Felsenenthal to become their Rabbi; they urged him to accept the office, and in addition to these urgent requests, letters from the late Rabbi Dr. Einhorn and the late Rabbi Dr. Samuel Adier, reached him, in which he was also urgently requested to accept the office; he hesitated no longer.

In June, 1864, after Felsenenthal had officiated three years in the "Sinai Congregation," he was re-elected for another term. A committee, consisting of Messrs. Schoeneman, Frankenthal and Gatzert, informed Felsenenthal of his re-election. B. Felsenenthal thought that the congregation, being otherwise satisfied with him, should make his position more secure and elect him either for life time or during good behavior. To this condition the congregation would not consent, and in consequence of this disagreement, Felsenenthal retired.

A few weeks thereafter, during the summer of 1864, a number of Chicago Israelites founded the "Zion Congregation," and unanimously resolved to invite B. Felsenenthal to become their minister. In September, 1864, he entered upon the duties of his new position.

For twenty-two years, that is, until the fall of 1886, Felsenenthal was the officiating Rabbi of the Zion Congregation.

In 1886 Rabbi Felsenenthal was pensioned and retired from office. Only occasionally he has since then ascended the pulpit. In 1866, he was greatly honored, by the old Chicago University, with a diploma as a Doctor of Philosophy. In 1868 he published a practical grammar of the Hebrew language. About a year previously he had published "Yuedisches Schulwesen in Amerika." In 1869: "Kritik des Missionswesens." In 1878: "Zur Proselytenfrage im Judenthum." In 1869: "Yuedische Fragen."

He contributed often to various periodicals as "Sinai," "Jewish Times," "Young Israel," "Zeitgeist," "Jewish Advance," "Reform Advocate," "The Menorah," etc. Also articles from his pen appeared in the year book of the Central Conference of American Rabbis, in the publication of the American Jewish Historical Society, etc.

On Jan. 2nd, 1892, the members of the Zion Congregation, and a number of his friends, celebrated the 70th anniversary of the birth of Dr. Felsenenthal, by a grand banquet arranged in the vestry rooms of the "Zion Temple," and on the Saturday previous a special service was held at the Temple in honor of Rev. Dr. Felsenenthal, who has been their spiritual guide for so many years. Dr. Felsenenthal was on this occasion the recipient of a great number of congratulatory telegrams, letters and Hebrew poems, laudatory of his fine character, manly virtues, and scholarly attainments as well as a faithful exponent of

the word of God, and as a sincere minister of religion in the Chicago Jewish Community.

The work of Dr. Felsenenthal, as a leader in Israel, has made an indelible impression and will occupy a conspicuous part in the history of the American Jews and Judaism in this country. Especially will his pioneer labors in the interest of the Reform Judaism claim the attention of the Jewish historians. In Illinois he was the first practical path-finder of Jewish Reform; he sowed the seeds, tilled the soil, worked and watched with unabating interest and energy until the blossoms appeared, the buds sprouted and the fruit ripened. As a man he stands prominently high in the esteem of his fellow men; as an American Citizen, he is held in great regard by his fellow citizens, and as a Jewish savant he is looked up to by scholars, as a man of great erudition. He is an authority on Rabbinical questions, on subjects of Jewish history and literature and one of the best Hebrew scholars in this country; he is a profound thinker and logical and forcible writer in the Hebrew as well as in the German and English languages.

Like the late Dr. Liebman Adler, of blessed memory, he has made many friends and very few enemies during his long and useful career in the Chicago Community. The hand of time is exhibiting the signs of old age on his head, and a host of friends ardently pray that our Father in Heaven may lighten the burden of the loss, of his noble, true and kind helpmate, and that many more years of happiness may be vouchsafed to this venerable and honored teacher of Israel.

CLAY LITERARY ASSOCIATION.

This association was established in Chicago by eleven Jewish young men in September, 1859. The object of the association was to gain a more intimate union among the young men of Chicago and for the promotion of literature. The members were prominent business men and good speakers, and many a spirited debate enlivened their meetings.

The officers were: Henry N. Hart, president; D. J. Boehm, vice-president; G. A. Levi, recording secretary; Martin Barbe, financial secretary, and F. S. Mandie, treasurer.

EXCELSIOR CLUB.

About that time there was also in existence a Jewish club by the name of Exceisior. This club was noted for its theatrical performances and musical entertainments. Mr. E. Saimon was at the head of this club, which had about seventy-five members.

IX.

FIRST CHARITY INSTITUTION. UNITED HEBREW RELIEF ASSOCIATION.

The population of Chicago continued to increase very rapidly. The Jewish community kept pace by con-

stant additions to its members. The demands upon Jewish charity were growing from day to day and the necessity of organizing some charity institution was very much felt in the community.

In February, 1859, the leaders met in the vestry rooms of the synagogue of Congregation Anshe Maarabh, corner Wells and Adams streets, for the purpose of starting a charity association. Six or eight meetings were held before a system of organization was devised.

For several years past various Jewish organizations of the city maintained a special relief fund for the assistance of non-members. There was also a relief society for the assistance of needy co-religionists. The subject of a union of all these charity-giving societies was proposed to Ramah Lodge No. 33, I. O. B. B., and at the suggestion of Henry Greenebaum, Ramah Lodge appointed a committee to wait upon the several Jewish societies. A convention composed of delegates, on the basis of one for each ten members, from the Hebrew Relief society, Hebrew Benevolent society, Ramah Lodge, Young Men's Fraternity, Relief society No. 2, Young Ladies' Benevolent society, Ladies' Benevolent society and of the presidents of K. A. M. and B'nai Sholom congregations, held several meetings, adopted a constitution and elected an executive board.

The final object of this association was to provide for the hospital in which poor co-religionists shall be attended to when sick and for an asylum to receive Jewish widows and orphans without means. On November 20, 1859, the executive board held its first meeting and elected Henry Greenebaum president, Isaac Greensfelder treasurer and Edward S. Salomon recording secretary. Of this original board President Henry Greenebaum and Treasurer Isaac Greensfelder are the only two surviving officers.

On October 4, 1860, the board of delegates held their first annual meeting at which the following delegates were present: Hebrew Relief society, M. M. Gerstley, A. Cohen, G. Snydacker and J. Cook; Hebrew Benevolent society, R. Guthman, J. Liebenstein, I. Greensfelder, A. Hart, B. Schlossman, M. Schieids, J. M. Stine and L. Freiberger; Ramah Lodge, Henry Greenebaum, L. J. Unna, J. Greenebaum, Sr., B. Barbe, H. Felsenenthal, Julius Hamburger, J. L. Gatzert and B. Brunnenman; Young Men's Fraternity, Ed. S. Salomon, J. Biersdorf, M. Morris and B. Enge; Relief society No. 2, A. Alexander, A. Barnett, Anton Herzog and S. Levy; Ladies' Benevolent society, Mrs. J. Hyman, Mrs. F. Greenebaum, Jr., Mrs. R. Foreman and Mrs. Joseph Liebenstein. Young Ladies' Benevolent society, Mrs. A. Rubel, Miss E. Stiefei and Miss F. Saimon; K. A. M., President B. Schlossman; B'nai Sholom congregation, President Jonas

Moore. The following board was elected: H. Greenebaum, president, Godfrey Snydacker, vice-president, Isaac Greensfelder, treasurer, Jacob Liebenstein and Julius Hamburger, trustees, J. L. Gatzert, recording secretary and A. Alexander, financial secretary.

The mayor of the city, J. C. Haines, gave his official encouragement to the new society and promised his aid and assistance. The Michigan Central, Michigan Southern, Pittsburg, Ft. Wayne and Chicago, Illinois Central and the New York and Erie railroads offered their aid to forward passengers in the charge of the society at reduced rates, and Drs. M. B. Isham and N. S. Davis performed the medical services and Mr. Mathea, druggist, furnished medicines at reduced prices. The Clay Literary society also became a contributor to the United Hebrew Relief and sent the following delegates: Lewis Reitler, Morris Barhe and Aaron Schloss.

On September 20, 1861, the Ladies' Sewing society was organized. The subject to organize such a society was first introduced by the Ladies' Benevolent society and about 100 ladies became members of the sewing society. The object of this society was to procure material and finish garments, bed quilts, etc., for the benefit of poor co-religionists, the United Hebrew Relief society was to see to the proper contribution of same. At a meeting of the delegates of the Hebrew Relief association held September 23, 1861, Mr. Isaac Greensfelder was elected president. Mr. Greensfelder has served as president, treasurer and trustee for forty years, and is still at the head of the association.

In April, 1862, the Hebrew Relief association sent a check for \$200 to the Sanitary Commission, in aid of sick and wounded soldiers, the heroes of Pittsburg Landing.

The necessity for a Jewish hospital was constantly increasing. Jewish patients were sent to Jewish hospitals in other cities, which involved much expense and many hardships. The Hebrew Relief association of Chicago had created from the start a hospital fund and this fund was now increasing. The deliberations of the third annual meeting were mainly devoted to the subject of a Jewish hospital.

What the patriotic feelings of the Chicago Jews were in regard to the Civil war, which was then raging in the country, was graphically expressed in the third annual report of the executive board, from which we quote: "But unfortunately we are surrounded by circumstances, which, aside from charity, require great sacrifices. We are living in a time which, indeed, tries men's souls. The very existence of that good government, to which the Israelite especially is indebted for the enjoyment of political equality and religious liberty, is threatened at the hands of a most bold and wicked conspiracy. The stars and stripes, that

emblem of justice and free institutions, have been trampled under foot by traitors at home, while the act, if not openly commended, is secretly cheered by desperate and crowned heads of tyrannical Europe. Brave hearts and strong arms are rushing to the rescue by the hundred thousands, in support of the government, and every loyal man is called upon to bring sacrifices in a holy cause and nobly, yes, thrice nobly and patriotically did the Israelites of Chicago respond in the emergency with a burning love for country and freedom, did they arise, far above all selfish consideration, and praise resounded throughout the land for their support of the war, most liberal and truly magnificent."

Ten thousand dollars were raised in one meeting to fit out a company of soldiers. The Jewish ladies subscribed \$150 for a splendid flag to this company.

An attempt to organize a society for a widows' and orphans' home was made in 1863. A meeting was held August 3d of that year, in the K. A. M. synagogue, M. M. Gerstley in the chair and Rev. Liehman Adler serving as secretary. Fifty ladies signed their names to show their willingness to establish such a society. The following ladies were appointed a committee to perfect the organization: Mrs. Henry Horner, Mrs. L. Rosenfeld, Mrs. L. Goodkind, Mrs. L. F. Leopold, Mrs. Isaac Lucky.

In 1863 the following societies were added as contributors to the United Hebrew Relief, Frauen Wohlthätigkeits Verein. The delegates of this ladies' society were Mrs. Michael Greenebaum and Mrs. Leah Goodkind. The ladies' Sewing Society sent Mrs. Rebecca Levi, Mrs. Henrietta Rosenfeld, Mrs. Mina Stine, Mrs. Bertha Snydacker. And Chehra Kadisha Ubikkur Cholim sent L. Mayer, D. Witkowski, H. L. Marks and Casper Burghheim. This society then numbered about thirty-eight members.

Destitute Jewish families came to Chicago from the South and the demands upon the Hebrew association were greatly increased.

In an address to the public in the interest of the Hebrew Relief association, embodied in the fourth annual report, we find the following footnote, which is very characteristic of the men and the time. It was hardly written by the president, Mr. M. Gerstley; it was more likely the work of Rev. Liehman Adler, for the knowledge of talmudic and rabbinic literature displayed in this appeal is almost too much for a layman.

"Aniye Irkha waaniye ir akhereth, aniye irkha kodmin." "Baba Mezia, fol. 71, a. Compare Maimon, in *Hiilkhot Mathnoth Aniyim*, chap. 7, *Halakha* 13; Jacob ben Asher in *Tur Yoreh Deah*, Art. 251. Joseph Karo in *Shulkhan Arukh*, *Ibid.*, sec. 3. (Where Shahthal Cohen adds): Even

the poor of the holy land have no such claims as the poor of our own city; same in *Tur* and *Sh. A. Choshen Mishpat*, art. 97, sec. 1. Compare also *Yalkut Thorah*, sec. 350 and sec. 897, *Mekhiltha* and *Rashi* to *Exod.* 22, 24; *Sifri* and *Rashi* to *Deut.* 15, 7; *Aben Ezra* to *Deut.* 12, 11, and many other places."

Surely, if the writer of this note would have addressed to the Rabbinical society of Chicago such quotations from the Rabbinical authorities, it would have been sufficient to gain for him the title Moreno and a diploma authorizing him to passen shaaloth in the most prominent Jewish congregation in the country.

The Washington Irving Literary association and the Zion congregation joined the Hebrew Relief association and sent delegates. From a ball arranged for the benefit of the Hebrew Relief association \$15,054.92 were realized and \$34,000 were collected by a committee. In this year the Sisters of Peace joined the Hebrew Relief association and sent delegates.

Sinai congregation also became a member of the U. H. R. A., and was represented at the annual meeting. The delegates were as follows: S. Floersheim, Moses Snydacker, Elias Greenebaum, Benedict Schlossman, L. Levi, Isaac Greensfelder, J. M. Stine, Leopold Mayer, Sigmond Hyman and Isaac Liebenstein. During that year the society supplied many crippled Jewish soldiers with artificial arms and limbs.

In defining the sphere of action of the Hebrew Relief association, the board opposed a collection for an orphan asylum on the ground that the only beneficial asylum for an orphan is within the circle of a private family. Mr. and Mrs. Isaac Lucky of Chicago were the first to practice this charity by adopting an orphan girl into their home.

In 1866 the name of Hillel Lodge B. B. was added to the list of the contributing societies.

A piece of ground in the north division of the city was purchased on which to build a hospital. At a mass meeting held on October 22, 1866, for the purpose of raising funds for the hospital, over \$17,000 were subscribed.

The Hebrew Relief association now comprised fourteen components with about 1,080 members, who sent 108 delegates. Two hundred and sixty of this number were ladies.

The hospital lot was on North La Salle street between Schiller and Goethe streets, 130 feet front by 170 deep, cost about \$7,000 all paid up. A building committee was appointed at a special meeting held March 24, 1867, consisting of the following: Isaac Greensfelder, chairman, Jacob Greenebaum, Jr., Godfrey Snydacker, Jonas Moore, Lazarus Silverman, L. Rosenfeld and Leopold Miller. Architect F. Bauman was selected to draw the plans for the hospital.

In this year a charter was granted the United Hebrew Hospital association.

On September 2, 1867, the corner stone of the hospital was laid. It was a great day for the Chicago Jewish community. All the Israelites, individually and in their organizations, turned out in procession. Mayor Rice was one of the speakers. The authorities of the city, county and some of the United States officers were present. Other speakers were Godfrey Snydacker, in German, and Henry Greenebaum, in English. We quote the following from the speeches:

Mayor Rice said:

"Fellow citizens, when this building shall be completed and tenanted by the maimed and sick; when wants shall be ministered to, by the kind and the capable, then will the prayers of its inmates implore blessings on all who have assisted in this noble charity, and the names of its founders shall remain ever bright in the records of Chicago, to be read with admiration by generations yet unborn."

Mr. Snydacker remarked:

"Union of hearts, will and purpose enabled us to begin this edifice; let us stand firmly together to complete and to put it in operation."

Henry Greenebaum gave expression to the following sentiments:

"May all of you live, not only to see this building completed, but also to behold emanating from its hallowed walls deeds of bravest charity, and may you also live to be gratified in contemplating the bllssful results of your own efforts in your respective spheres of action."

The meeting of the association was held at the rooms of Sinai congregation. Concordia club placed its rooms at the disposal of the board for mass meetings free of charge.

The U. H. R. A. limited the cost of the hospital to \$18,000, but the specifications exceeded considerably, the calculated cost reaching the sum of about \$25,000.

A fair for the benefit of the hospital was held in December, 1867, and the sum of \$11,500 netted. The hospital was finally opened for reception of visitors August 9, 1868, and patients were received next day. Mr. A. Lev and wife were appointed steward and matron with a salary of \$800 per annum. According to the first medical report the hospital contained fourteen inmates, twelve men and two women, nine German, three Poles and one Bohemian, some pay and some free patients. Mr. Charles H. Schwab and Mrs. L. Lieberman furnished one room each.

In April, 1869, Mr. Greenebaum resigned from the office of president on account of a trip to Europe which he was about to undertake. Before leaving he became a life member of the hospital by paying \$100, the first and only one at that time, creating thereby the endowment fund. He is still in possession of the certificate issued

to him at that time and values it very highly.

On October 9, 1871, the red letter day in the calendar of Chicago, the hospital was destroyed by the great fire.

In order to give a correct report of the conditions prevailing in the Jewish community of Chicago immediately after the fire, we can do no better than to quote from the twelfth annual report of the executive board of the Hebrew Relief association:

"Since the catastrophe of the 8th and 9th of October our association has undoubtedly entered upon a new phase of its history. Your dealing with poverty and pauperism, forms henceforth only an insignificant part of your gigantic task.

"It is with another class of your people, relatives, friends and neighbors, men and families, that stood side by side with you heretofore in society, in congregation, in this council, that you have to engage your hearts, your minds and all your efforts. You know how they were turned out of their homes, sometimes in the middle of the night, by the pernicious element, striking down what could not keep pace with its volatile strides. You know that in most cases they had hardy time to grasp their wives and little ones, to flee for their lives, and then even to find no resting place except after a wearying stampede of ten or twelve miles with a cloud of fire chasing after them.

Nothing saved, no clothes or underwear, for husband, wife or children; no furniture, beds or bedding, no stove, cooking utensils or crockery; nothing to make home cheerful and what was gradually amassed by the industrious toils of the model wife.

"Ah, how long will it take to make up these losses, or even for so much that will make their home tolerably comfortable? But this is not all; the husband's business is gone with their homes and mostly insured in bankrupt companies. Thrown out of business, employment or usual occupation, where shall he find the means to support wife and children that he loves so dearly? Will he ever be able to raise from the grave of utter destruction? This is henceforth the Herculean task that we have to shoulder.

You can not, you dare not, rest until every one of these families are placed beyond the reach of want and need; aye, even there you must not rest, until they are restored to their former well-to-do condition. Don't underrate the work before you, go into the details that are wanted for each of these families and you will find your aim almost beyond the extent of human power, for the lowest estimate is that 400 Jewish families share the fate of this utter destruction that we have so poorly attempted to depict.

"Like the sun ray tearing the dark clouds, pregnant with mischief, affected us, however, this spontaneous uprise of sympathy with our distress

throughout the civilized world. This feeling of our pain, and the attempt to alleviate it from near and far, as though we were all limbs and members of one body, contributed greatly to our consolation. These showers of contributions of victuals, clothing, bedding, stoves and money were the best means to remove the first effect of our terrible disaster. We know that our Jewish brethren from abroad contributed their ample share to this relief, intended for the benefit of our sufferers without distinction, that saved us from famine or worse disaster. We also gladly admit that our unfortunate co-religionists received their ample share of these contributions, but these could certainly be intended only to afford momentary assistance and to continue so to do in the worst cases of impoverishment during the whole dreary winter is the task that is before us.

"But in the true sense of Jewish charity our brethren abroad collected large funds for the special purpose of supplying their reduced co-religionists in Chicago with means to start again in business and thus protect them against pauperism.

"Although the U. H. R. A. has been for the last thirteen years the only recognized organ receiving all contributions of charity and distributing them, we can not complain if the contributions raised within the lodges of the I. O. B. B. for the special assistance of their brethren went into the funds of the relief committee of the I. O. B. B. and were applied exclusively to their benefit, however, injurious to the cause of Judaism and the idea of equality and coherence of all its members, it might have been in our opinion. But we certainly have a right to expect and to claim that all contributions not collected for the special benefit of the I. O. B. B. should have been or should be hereafter, at least, turned over to the U. H. R. A. for the benefit of all poor Yehudim, and for the purpose of sustaining the integrity and existence of our association that has been for the past and will be for the future, identified with all Jewish institutions of this city in the province of charity and benevolence.

"We can only ascribe it to this circumstance of mixing up funds that the relief committee of the I. O. B. B. collected over \$20,000, while according to the report of the special committee the U. H. R. A. has received up to date the modest sum of \$4,384.15, of which, doing the best under the circumstances, they have relieved up to date 178 cases with the amount of \$3,115.67, leaving a balance on hand of \$1,268.48. Most of the families having been thus far relieved in accordance with our means ought to receive additional assistance; other families have not been reached at all and will be found out only in the course of time, as most of the sufferers do not apply for aid for themselves but must be searched

and found out, and labor under the mistaken idea that their misfortune, although not caused by any fault of theirs, does not entitle them to any acceptance of assistance, and that this acceptance would degrade them and place them on a level with habitual beggars.

"In order to meet all the wants of our sufferers during the winter and to prepare them for their new career in life which they must open for themselves, we estimate that a sum of \$50,000 is required, and we think the sum can be approximated, if not reached, if all passion and jealousy are laid aside, if there is only one head center to receive and distribute the contributions which come from abroad, and that there is only one pass-word that will establish the full title for assistance if otherwise worthy, i. e., **בְּנֵי־בָּרִת**."

"Earnest and constant efforts should be made to let our Jewish brethren know our wants, to let them know that our barriers of distinctions have been dropped within the pale of Judaism, that we are all *B'nai B'rith*, that is, sons of the covenant of our father, Abraham, and all will be well, and the proverbial Jewish charity will manifest itself in our sister cities in these, our days of trial and affliction, as we can expect but little in the way of annual contributions from the reduced condition of our heretofore most liberal contributors in this city for the present winter.

"As we stated before, the books and vouchers of the treasurer and financial secretary were destroyed by the fire, but through the efforts of Mr. C. Witkowski, acting secretary, our records were saved, which enables us to present you with a correct financial report, showing the following result of the annual collections to the relief fund from members of the respective congregations and societies auxiliary to the U. H. R. A.

Sinal congregation.....	\$2,200.00
K. A. M.....	1,150.05
Zion congregation.....	779.00
K. B'nai Sholom.....	789.00
K. Ahawas Achim.....	43.50
Chebra Bikur Cholim.....	62.00

The Hospital

was laid in ruins by the late fire, but owing to the efforts of Dr. Wm. Wagner, and the steward, Mr. Levy, none of the patients or occupants perished in the flames. Up to the time of its destruction the hospital, under the special care of Dr. Wagner has been well patronized by free and pay patients, irrespective of creed; with ample accommodations at our command, we did not make religion or nationality a test.

This report is signed by B. Loewenthal, president, L. Wampold, Laz. Silverman, Conrad Witkowski, R. Rubel, Gerhard Foreman, Julius Rosenthal, Chas. Kozniowski and Godfrey Snydacker.

The report of the special relief com-

mittee is of great interest. It reads as follows:

"The special relief committee for the benefit of the Jewish sufferers through the late fire, acting in concert with and under the auspices of the U. H. R. A. beg leave to submit to you the following report:

J. W. Seligman & Co.....	\$1,000.00
Cincinnati committee.....	1,000.00
Nelson Morris.....	60.00
Felix Marx, N. Y., through	
Abe Hart	156.85
A poor Jew of Belmont, Ohio.	5.00
From the Israelites of Louisiana, Mo.....	60.00
From the Israelites of Marion, Aia	34.75
Ladies' Hebrew Benevolent Society, Jackson, Mich.....	99.75
Mrs. I. Frankel, Oskaloosa, Ia.	15.00
M. Frankel.....	25.00
Froelich & Freiberger, Mt. Carroll, Ill.....	10.00
T. Alexander & Co., Brownsville, Texas.....	25.00
S. Bernstein, Champaign, Ill..	34.50
M. Loth, Cincinnati.....	25.00
Zadok Lodge, Salem, Ala.....	142.50
Donation through B. Cahn....	25.00
Through Messrs. Bloch & Co., Cincinnati	34.00
M. S. Dessauer, Montrose, Pa..	25.00
From the Israelites of Boston...1,104.80	
J. & S. Bernheimer.....	300.00
Hebrew Ladies' Bene. Soc.; Canton, Mass	40.00
M. Frank, Delaware, Ohio....	7.00
Bloch & Co., Cincinnati, O., from diverse col.....	155.00

\$4,384.15

Of this amount 178 cases have been relieved to the extent of \$3,115.67.

Besides this, a great many goods of all kinds have been distributed among our co-religionists.

(Signed) B. Loewenthal,
 Chairman.
 G. Snydacker,
 Acting Treasurer.
 E. Wikowsky,
 Rec. Secretary.

The executive committee found its sphere of action largely increased in consequence of the fire. An attempt to give each applicant enough to start in business failed. The applicant was no longer admitted to the meetings of the board, but were called upon at their homes to receive what, after due investigation, the board deemed it proper to give. Mr. J. L. L. Gatzert was appointed as superintendent, who rendered faithful and efficient services gratuitously. He was presented by the board at withdrawal, in thankful acknowledgment of his services, with a memorial, executed in the highest style of art by the talented penman, Mr. A. Sinks, at the house of the president, Abe Hart.

Mr. Francis Kiss was engaged as superintendent.

B'nai Brith Order turned over surplus of \$2,149.50 to treasurer of H. R., and harmony prevailed.

The board decided to rebuild the hospital. It expected to receive a large contribution from the surplus in the hands of the Chicago Relief and Aid Society. The Order of B. B. made a very generous offer to issue appeal to the lodges of district for every member to pay one dollar to the Hospital Fund. This offer was accepted, but not carried out for above reason.

The Ch. R. & A. S. demanded a free bed for every \$1,000 and this was found unadvisable, as it would have been an incumbrance on the property.

Fifteen thousand dollars were again offered to the board by the Chicago Relief & Aid Society, which was only accepted on condition that the U. H. R. A. should have the privilege to refund whenever able.

In 1876 the Deborah Verein, Sisters of Peace, Sisters of Harmony and Ladies' Society of West Chicago accepted the mission to bring consolation and material help to women who were left destitute by their husbands going South.

* * *

The second fire, on July 14, 1874, was indeed a serious blow to many of the poor Jews of Chicago. The U. H. R. A. was again taxed to the utmost and it again helped and aided as much as it was possible.

Rev. Liehman Adler was requested by the board to write an appeal to the Jews for financial support of the association, and the following appeal, prepared by Rabbi Adler, was published:

"Scarce two decades have elapsed since all the Israelites of this city were living as in the bonds of one family circle. Each knew the other, all worshiped harmoniously in one temple and shared each others woes and joys.

"How great is the change! Thousands scattered over a space of nearly thirty miles, in hundreds of streets, divided by pecuniary, intellectual and social directions, provincial jealousies and even religious distinctions and differences. Separation, division, dissolution, estrangement repeated and continual, are the words which characterize the history of our brothers in faith until now. Dissolved in the mass of our population, we are losing the consciousness of homogeneity and the strength gained for each individual by concerted action.

"Let us also consider the oft-heard complaint that Poles and Russians absorb a disproportional large share of the means of this association.

"Brothers and Sisters: Are these poor ones less to be pitied, are they less poor, are they less Israelites because Poland or Russia is the land in which they first saw the light, or rather the darkness of this world? The poor of those countries are doubly poor. These unfortunates come to us from a country which is the European headquarters for barbarism, ignorance and uncleanness. In those countries thousands of Israelites are densely crowded and pressed into small towns

and villages, and they become singular and peculiar in their customs, manners and ideas. In conferring charity, it is the duty of the Israelite first to look to the needs and then to the deserts of the recipient."

In 1878 the Jewish young men of Chicago organized to contribute to the U. H. R. A. The leaders in this movement were: Louis Faik, Louis B. Kuppenheimer and Joseph Schaffner.

In 1879 Henry L. Frank and his brother, Joseph Frank, trustees of a fund bequeathed to them by Michael Reese of San Francisco, Cal., offered the sum of \$30,000 for a hospital building, on condition that it shall be known as Michael Reese Hospital. Mr. Jacob Rosenberg and Mrs. Henrietta Rosenfeld, likewise trustees of a fund bequeathed to them by the same Michael Reese, offered to donate \$50,000 as an endowment maintaining the new hospital, to be named after the creator of the trust funds, Michael Reese Hospital. The U. H. R. A. accepted both offers. The old hospital site was exchanged in 1880 for a lot corner Twenty-ninth street and Lake avenue, 208x252 feet.

The Jewish young men of Chicago formed a Hospital Association, with the following as leaders: Louis Frank, Joseph Schaffner, Jonas Kuppenheimer, Louis Kuppenheimer and Moses Weinberg.

The cornerstone for the new hospital was laid on Nov. 4, 1880*, and on the 23d of October, 1881, it was dedicated and opened for the admission of patients.

The cost of the building and lot reached the sum of \$48,521.41. The building committee consisted of the following gentlemen: Jacob Rosenberg, Isaac Greensfelder, Henry L. Frank, Abe Hart and G. Snydacker.

In January, 1881, the Young Men's Hebrew Charity Association was organized.

In 1882 twenty-two component societies were contributing to the U. H. R. A.

On Feb. 1, 1884, the Employment Bureau was opened and Mr. S. Bartenstein engaged as superintendent of the same.

In their annual report, dated Oct. 10, 1886, the executive board suggests the founding of a Manual Training School, and in their next report of October, 1887, they recommend the establishing of an Old People's Home.

*It is generally the custom in civilized countries, and so it is in this country, to deposit in the cornerstones of public institutions a box containing a number of documents, such as a historical sketch of the respective association and institution, copies of the daily press of the respective date, and denominational publications of the respective time. The object of this act is obviously to furnish data concerning the history of the time and the institution to coming generations. It is a wise and commendable act. But we venture to suggest that duplicates of

In 1888 the name of the association was changed from the "U. H. R. A." to the "United Hebrew Charities of Chicago," and on November 24th of that year the legislature of Illinois granted a charter under the new name.

In 1889 the United Hebrew Charities bought a lot on 223 Twenty-sixth street and erected a commodious brick building for the use of the association. The net cost of the lot was \$4,575 and the expense of the building was \$6,400. In the same year they also bought a cemetery at Ridge Lawn.

On Sept. 1, 1890, the United Hebrew Charities established a training school for nurses in connection with the hospital.

According to the report of the executive board, dated October, 1891, over \$58,000 was expended in the conduct of the relief office and of the hospital, from October, 1890, to October, 1891. Over 17,000 persons received assistance.

the United Hebrew Charities, otherwise the totals here given would have been much greater.

In the conduct of the Relief Office there was expended nearly \$19,000; in the Hospital, over \$38,000; for the Hospital and Dispensary, about 11,000 prescriptions were filled.

One thousand and fifty patients were treated in the hospital, more than half being non-Jews, while during the previous year there were less than 800 all told. At the Employment Bureau, 658 applications were filed for work, of which 549 were provided for.

At the Ridge Lawn Cemetery there were seventy-four interments, while last year there were forty-seven.

Up to September 1st of that year all Russian refugees worthy of assistance were provided for by the United Hebrew Charities. At that time the Russian Refugees' Society was formed for the special care of refugees who were



MICHAEL REESE HOSPITAL.

ance, this being nearly 600 more than during the previous year. Since the Chicago fire no record equal to this has been made.

In this year the Russian Jews of the West Side established a general relief society of their own under the name of "Zedoko Koloios." This materially helped to decrease the demands upon

all the documents which are deposited in the cornerstone should also be deposited about the same time in some accessible fireproof vault.

The objects deposited in the cornerstone may remain hidden from sight for many, many years, but the duplicates would form the basis of a history of the respective institution and society, which could be referred to at any time. From time to time additions could be made to these duplicates, such as short extracts from the minutes, newspaper clippings and other important papers, bearing directly

driven from their homes in Russia and came here without means. The Young Men's Hebrew Charity Association contributed \$6,000 to the Hospital from the proceeds of their ball, and the Labor Bureau was exclusively supported by them besides.

The Training School for Nurses, established about a year ago, had proven upon the development of the respective organization or institution. The accumulated minute-books generally become too cumbersome, and the main historical facts are often buried under such a mass of unimportant matter that it is difficult to get at them when wanted without great loss of time and much labor. It should be made the duty of the secretary to look after the historical department of his association. In this manner every institution or organization would be gradually preparing and constantly completing a record of its own history.

a success, and in order to increase the sphere of action in this school it was determined to erect a home for nurses in connection with the Hospital. This home was now under roof on the hospital grounds, and contained besides the reception and lecture rooms, library and maternity ward. Accommodation for forty nurses was provided in the building.

The majority of those who sought to enter the school were non-Jews. It was a source of regret to the board that not more Jewish young women had filed applications during the past

The Ladies' Sewing Societies have been of great assistance to the U. H. C. Association. The South Side Ladies' Sewing Society expended \$4,000 for the relief of the poor; the West Side Ladies' Sewing Society, over \$2,100; the Young Ladies' Aid Society, nearly \$650, and the West Side Ladies' Aid Society about \$1,000.

An innovation was made at the hospital on Rosh Hashana; a pulpit was improvised in the hall of the dispensary by the superintendent, Max Saionom, and religious services were conducted by Rabbi Moses of K. A. M.

recommended that sufficient money be appropriated to defray the expense of preparing a directory of the Jews of Chicago, for the purpose of reaching those who are charitably inclined.

At the Labor Bureau there were 866 applications for work, of which 777 were provided for. At the Hospital 1,088 persons were treated. There were 82 Jewish pay patients and 251 non-Jewish, 597 Jewish charity patients and 159 non-Jewish. The amount expended at the Hospital for all purposes was \$39,000. Mr. B. I. David was appointed superintendent in place of Mr. Saionom.

Thirteen thousand, four hundred prescriptions were filled, 7,000 for patients at the hospital, 5,000 for patients outside of the hospital, sent in by the relief office, and about 1,400 outside of the dispensary upon orders from the relief office.

The contributions of the Young Men's Hebrew Charity Association during the year aggregated nearly \$9,000.

Mr. S. Bartenstein, superintendent of the Employment Bureau, gives an interesting table of the classification of applicants, which we consider valuable as an indication of the distribution of trades among the Jews, and we therefore copy it here.



year, and the board recommended that an effort should be made to teach the public that a trained nurse is not a menial; that the calling is a profession everywhere expected.

The children's ward of the hospital proved a blessing, not only to the little ones treated, but to their parents, who had neither the means nor the facilities to give them the proper care. Many of the little sufferers, having undergone medical or surgical treatment, appreciated in a childish way the cleanly surroundings, the care and attention given them, and objected to be sent back to their homes.

during the afternoon. Twenty-eight of the patients were able to be present and take part in the services.

A fireproof vault was constructed at the hospital for the preservation of all books, papers and pamphlets connected with the association. Mr. Jacob Rosenberg and Mrs. Henrietta Rosenfeld contributed the necessary funds to defray the expenses of this improvement. They also contributed, out of the Michael Reese Trust Fund, the amount necessary to pay for the building of the Home for Nurses.

From October, 1891, to October, 1892, 10,000 persons were assisted. The board

Occupation.	No. of Applicants.
Peddlers	75
MERCHANTS	95
Students	4
Teachers	5
Laborers and Porters	118
Clerks	76
Women and Girls	60
Boys	42
Bookkeepers	23
Bakers	4
Bartenders	2
Bookbinders	5
Capmaker	1
Cabinetmakers	29
Cooks	4
Cutters	6
Cigarmakers	17
Blacksmiths	4
Coppersmiths	4
Tinsmiths	10
Locksmiths	5
Machinists	11
Photographers	2
Painters and Paperhangers	13
Paperbox-maker	1
Shoemakers	21
Tailors	53
Cloakmakers and Operator	16
Jewelers	5
Printers and Typesetters	6
Brewer	1
Diamond Cutter	1
Surgeons	2
Dyers	3
Umbrellamaker	1
Watchmakers	7
Iron Molders	5
Walters	13
Butchers	24
Glovesmaker	1
Pressers	12

Bricklayers	3
Furriers	9
Hatmaker	1
Farmers	3
Tanners	11
Soapmakers	3
Plumbers	4
Chemists	3
Lawyers	5
Giaziers	4
Nurses	2
Distillers	2
Forester	1
Finishers	2
Opera Singers	2
Engineer	1
Weavers and Fringemakers	5
Barbers	2
Upholsterers	5
Varnishmaker	1
Harnessmakers	2
Buttonholemaker	1
Turners	2
Artificial Flowermaker	1
Pocketbookmaker	1
Picture Frame Maker	1
Carpet Layer	1
Bristle Cleaner	1

Total 866

The annual report of the executive board for the year 1892-1893 contains the following introductory remarks which treat upon the scope of the work undertaken by the United Hebrew Charities: "In 1859 the United Hebrew Relief Association, the predecessor of the United Hebrew Charities, was organized. In looking back over a stretch of thirty-four years, in contemplating the growth of the charities and the growth of Chicago, we have much to be thankful for. True, our conceptions of charitable or, better, philanthropic work, have changed since those days. We have improved our methods and we seek to realize other aims, but we may well pause and listen to the voice of that distant past, and learn many a lesson therefrom.

"In the very first report of this association, a doctrine was taught that we at times forgot. They say, 'It has been just as much our aim to refuse all unworthy applicants, as we have been anxious to assist those really worthy of our support. You know full well that many Israelites, in utter want of even the necessities of life, are too proud to beg. We have used every exertion, by the appointment of standing committees of relief in each division of the city, to find out such families. We have found them in the midst of winter without fuel, and often without bread, and found that we had to argue and persuade them that it was not dishonorable to take what they have not asked, in order to make them recipients of our charities, and we have several instances where donations of this kind have been refunded to the association after the parties relieved felt able to do so. It is for such cases as these that this association has been organized.'

"And one, whom full of years and

after a life of faithful labor, God called to his eternal rest, points out the idea of our work in his presidential report, thirty years ago, when he says, "Your officers have assumed the delicate task of finding out such families as were actually in want amongst us and came in peace to their assistance without any special notice from any source, saving them the heartrending necessity and the humiliating alternative of exposing their own misery." M. M. Gertsley, who uttered these words of love in charity work, served you faithfully as president, vice-president and trustee, during eighteen long years, a term succeeded but by two men, both members of the present board. Truly, his deeds will live after

done more than ever before in every field. May they continue in their noble work and may their increased forces increase the good they spread about them.

"The Young Ladies' Aid Society, too, has continued to brighten the hospital patients with flowers and delicacies. Its assistance will be heartily welcomed in every branch of the work."

The total number of cases during this year was 3,134, consisting of 13,300 persons; \$21,000 were expended directly in the work. Ten thousand yards of wearing apparel and nearly 1,500 pairs of shoes were distributed and 800 school boys were clothed. No child attending the public school or



TRAINING SCHOOL FOR NURSES—

MICHAEL REESE HOSPITAL.

him. It is impossible, however, in these busy days for the present board to engage in this kind of work. They cannot seek out the deserving, timid poor. Their hands are more than full in attending to the applicants for aid. Here, however, is a field where the women can do more than the men.

"Inquisitive charity dispensers, who take up this work, and many others, too, as a fad, we cannot use; but women, young and old, whose hearts are filled with a sense of human brotherhood and whose heads control both heart and hand, can render priceless assistance if they will work in co-operation with the relief office.

"The Sewing Society, the Deborah Verein, the Jochannah Lodge and the Baron Hirsch Ladies' Society have

Jewish training school was compelled to stay away from school for want of clothing or shoes. The only requirement was inability of the parents to provide them and a certificate of a teacher that a child was attending school.

The board recommends to the delegates that a special committee be appointed to provide for the opening of rooms on the West Side, as a "Crèche," where the young children of women who are able to work should be taken care of in the absence of their mothers. As the poor women cannot leave their little ones, they are therefore deprived of the opportunity to earn their living.

In this year the West Side Dispensary was established.

In the report of the executive board for the year 1893 to 1894 the board recommends most strongly a union of all Jewish societies, and the advancement, as far as possible, of woman's share in the work.

Every branch shows an enormous increase. Four thousand, four hundred and sixty-two cases, comprising 20,600 persons, were assisted. Only \$37,000 were collected from all sources.

That year 2,187 pairs of shoes were given away and 1,174 school boys were clothed. The direct expenditure in money and supplies among the 20,000 recipients was but \$31,000, a little over \$1.50 for each person, or \$7 in each case.

The pension list of the association contained thirty names and amounted to \$275 per month, which comprised the old, the sick and the widows with families. They were among the worthiest of the recipients of charity.

The sewing societies expended over \$10,000 not included in the report of the superintendent of the U. H. C., during the nine and one-half months of their existence. At the West Side Dispensary 13,500 patients have been treated, an average of 1,410 per month. Twelve thousand, five hundred prescriptions were filled. The Dispensary, being not a year old, was the second largest in the city. At the Labor Bureau 1,120 applications were received for work and 911 were rovided for.

A maternity ward was established at the Hospital; twenty-three nurses and one probationer were at the training school for nurses; 1,022 patients were treated at the hospital. In the dispensary over 10,000 patients were treated. The druggists prepared nearly 17,000 prescriptions.

In that year the Hospital received from:

The widow of the late Max M. Rothschild	\$ 5,000
The heirs of Leopold Loewenstein	1,000
Little Nelson Morris Rothschild	500
The bequest of Mrs. Eliza Frank	6,000

erected by Jacob Rosenberg, a surviving trustee, at a cost of over \$14,000. The total number of persons helped at the Relief office during the year from September, 1897, to 1898, was 10,742. Five hundred and ninety-five persons applied for work at the Employment Bureau and work was procured for 534. At the Hospital were treated the following patients: Jewish, pay, 95; charity, 1,234. Non-Jewish, pay, 100; charity, 87. Total 1,516. In the Hospital Dispensary a total of 20,949 patients were treated. Of these 5,490 were non-Jewish; 20,991 prescriptions were filled at the pharmacy. At the West Side Dispensary there were treated 19,525 cases and 18,151 prescriptions were filled. At the Sheltering Home 100 Henry A. Kohn..... 5,000 Max Goodkind..... 500 And the fifth annual payment of 100

(From the estate of E. Grossman.)

Total	\$13,100
The Hospital endowment fund	amounted to \$139,900.

The board urged that as New York raises \$175,000 a year for Jewish charity, the Jewish Relief of Chicago, should raise not less than \$60,000 for the same purpose.

* * *

In 1895 a Sheltering Home was opened by the United Hebrew Charities on the west side. In 1896 Mrs. Emanuel Mandel donated \$10,000 for a West Side Dispensary building. On April 18, 1897, the children's building was opened in the Hospital grounds, children belonging to 49 families were kept at the Home for a total period of 2,581 days.

In the annual report of the Executive Board for 1898 to 1899 we find the following remarks:

"Complaints are heard at times, even today, of unjust treatment at the Relief office. Nearly every disappointed applicant has words of abuse and denunciation, which find only too willing an ear, particularly with those members of the community who fail to contribute to this department. We caution you against accepting these stories. We invite investigation. We urge you to visit the Relief office, to examine into the work, to see how the applicants are treated. Our records are open to the inspection of anyone who has a legitimate interest therein. Information can be obtained and will be willingly given at the office. Year after year we have repeated this invitation, and year after year we have kept on complaining, but you have failed to respond. The work is your work, not ours alone; we are but your representatives. You yourselves, are the representatives of the Jewish community. An attendance at these annual meetings, a payment of an annual contribution, is not the full performance of the duties which you have assumed. A personal interest in the work, such as will enable you to suggest at these annual meetings necessary changes of reform, is essential.

"As long as we are given \$27,500, as long as we are compelled to grant assistance in 1,010 cases, as often as 2,335 times, we cannot hope to effect aid in many cases. We have on our books today 49 persons receiving regular monthly assistance, aggregating \$350. They are mostly, the aged, the sick and the widowed with dependent children, the most deserving of all our applicants."

Public exercises were held in June in the K. A. M. Temple at which the first three-year class of twelve nurses were graduated. At the Hospital Dispensary about 13,000 patients were treated, while in the pharmacy nearly 22,000 prescriptions were filled. The Fair and the charity ball of that year arranged by the Young Men's Hebrew Charity Association netted the sum of \$84,000. Of

this the Michael Reese hospital received one-half, the other departments of the United Hebrew Charities received in all \$14,250. On May 1, 1899, the Sheltering Home was closed. The West Side Dispensary building was erected on the 50-foot lot on the west side of Morgan street, south of Maxwell. The cost of the lot was \$5,000. We received for this purpose from the Young Men's Hebrew Charity Association \$3,000, the balance of \$2,000 was taken from the building fund. It was found that the plans called for a building which would cost \$1,300 in excess of the amount of money on hand. One of the trustees, Mr. Edwin F. Meyer, generously guaranteed that the amount necessary to complete the building would be paid when needed. The plans for the building were drawn by Mr. Dankmar Adler, one of the trustees, as architect.

Mr. Francis Kiss, who had been the efficient superintendent of the United Hebrew Charities for twenty-eight years, was retired by the board on account of old age, and his son-in-law, Mr. Edward Ruhovits, elected to take his place. Mr. Kiss earned, during his many years of service, the highest respect and appreciation of the entire community. The board often expressed their warm gratitude and full acknowledgment of the services rendered to the cause of charity by Mr. Kiss. He worked hard, intelligently and faithfully, and fully deserves the rest he is now enjoying.

A new superintendent, Doctor Ungerleider, was also elected for the hospital, and the United Hebrew Charities have cause to congratulate themselves upon securing the services of so able, zealous and efficient a superintendent for the hospital. During the period from September, 1899, to April, 1900, assistance was given at the Relief Office to 1,511 applicants, representing 7,160 persons. The hospital received from the Young Men's Hebrew Charity Association the sum of \$5,000; 984 patients were treated in the hospital, of whom 681 were Jewish charity patients.

The new building of the West Side Dispensary was completed and occupied during the current year. It is a splendid memorial to the architect, a late member of the board, Dankmar Adler, as well as a beautiful testimonial of the generosity of Mrs. Emanuel Mandel, who donated \$10,000 to be applied to the building of the dispensary.

During the year 1900, an important step was taken in the financial management of the Jewish charity institutions of Chicago. It was resolved to put the collection of the necessary funds for all the charity institutions into the hands of one board or committee, thereby relieving the individual boards of the task of collecting the necessary funds wherewithal to run the institutions. It was also hoped that thereby the revenue of the charity institutions would be materially increased.

This general or associated board was

to distribute the collected funds among all the charity institutions in a judicious manner.

For over forty years the United Hebrew Charities of Chicago labored unceasingly, unselfishly, ardently and devotedly in the cause of benevolence. Boards came and boards went. The Jewish population of Chicago increased and multiplied rapidly. The demands upon the patience, the intelligence and the devotedness of the different boards were frequently enormous. A terrific conflagration swept over the city, creating a crisis of vast importance in the Jewish community, threatening life and existence of all the communal institutions. The United Hebrew Charities was found equal to the emergency. By reading the extracts of the reports which we have given, one is amazed at the enormity of the work accomplished. The numbers of applicants treated at the Relief Office, at the hospital and at the branch institutions, as the West Side Dispensary, Sheltering Home, Lying in Hospital, etc., are dazzling in their immensity. During all these years the United Hebrew Charities maintained its position as the first and the greatest Jewish benevolent institution in the State of Illinois, and it has been only surpassed, so far, by the United Hebrew Charities of New York City.

As the years roll by and new generations step into the places of the old leaders, all the complaining and fault finding will be forgotten, and the names of the true and faithful workers in the ranks of the United Hebrew Charities of Chicago will stand out as shining examples of true manhood, of ideal benevolence, worthy of emulation. The blessings of the entire community will follow them beyond this life to their eternal homes, and the unanimous verdict will be, "Well done, true and faithful servants!"

ASSOCIATED JEWISH CHARITIES OF CHICAGO.

The movement for the creation of the Associated Jewish Charities of Chicago began to take shape in January, 1900. After several preliminary meetings the work was accomplished, and on April 16, 1900, a charter was granted to the Associated Jewish Charities of Chicago. This is the object which the Associated Charities had set for itself: To substitute for the annual contributions to the various institutions one single contribution to its funds, the proceeds of which will be distributed by it among the various charities in aid of the Jews of Chicago in accordance with their requirements. We quote from the report of the United Hebrew Charities for the period of September 18, 1899, to April 30, 1900. From this report we learn that during that time a larger sum has been subscribed than has heretofore been collected by all of the Jewish charities combined, including the annual charity ball, and that, too, among a fewer number of

persons than have contributed to the relief department. Less than one thousand persons have subscribed over \$120,000, and it is hoped that at least \$30,000 more will soon be raised.

Pursuant to a call issued by the temporary officers of the new movement a meeting of the subscribers to the Associated Jewish Charities was held April 12, 1900, in the vestry rooms of Sinai Temple. The very large attendance was an evidence of the great interest felt in the movement. All sections of the city were well represented, as were all the leading Jewish institutions and organizations. Mr. Edwin G. Foreman opened the meeting by making the following statement:

treatment received from everyone approached in the matter. It did, indeed, seem as though the entire Jewish community acted as a committee of one to further a cause which one and all considered to be a good move in the right direction.

"During the time subscribers were being solicited, the plans which will be submitted to you this evening were formulated and carefully considered at meetings held by a committee of twenty-one, consisting of four members of each of the executive boards of the following instructions—namely, the United Hebrew Charities, the Jewish Training School, the Home for Aged Jews, and the Chicago Home for Jew-



CHICAGO LYING-IN HOSPITAL.

"The work in connection with this undertaking of making one annual collection for the charities was commenced about three months ago. Since that time we have obtained 835 subscribers, the amount subscribed being \$115,940. Inasmuch as the United Hebrew Charities alone had 1,200 subscribers last year, I feel safe in predicting that there are at least one thousand more persons who will subscribe under the new system, while some of my co-workers estimated the number at two thousand.

"I am satisfied that the methods heretofore pursued in collecting money for the charities did not receive such generous and enthusiastic support nor met with such unanimous approval.

"While the work performed has been great and laborious, it has, nevertheless, proved a pleasant and agreeable task, owing to the general willingness to assist, and the kind and courteous

ish Orphans, and the five members of the self-constituted committee, and these plans have also been approved by the boards of these respective institutions.

"Before you enter upon your deliberations this evening permit me to offer this suggestion—namely, that you place the fullest and most implicit confidence in your first board of directors.

"Do not hamper them or limit their sphere of action by rules and conventionalities, but leave them free to work out, along the lines dictated by their own reason and judgment, the problems that will necessarily confront them. Your confidence will not be misplaced. The interests of the organization will be the individual interests of each member of the board, and will be fully conserved by them."

The following statement made by Mr. Julian W. Mack, Secretary of the United Hebrew Charities, at this meeting clearly outlines the work and in-

tentions of the organization. Mr. Mack said:

"For some time past it has been considered desirable by a number of members of this community to adopt a new system of collecting and distributing the charitable donations of the Jews. At the last annual meeting of the United Charities this matter was suggested by the report of the executive board, and independently, from the floor, a resolution was offered and adopted instructing the executive board to invite a conference of the other Jewish charitable organizations.

"Before anything was done under this resolution, and entirely independently thereof, Mr. Edwin G. Foreman and Mr. Edwin F. Meyer determined to ascertain to what extent a movement of this kind would be supported. On the 7th of January, 1900, they invited a conference of a few citizens to test their feelings on the subject. The response was gratifyingly unanimous.

amount necessary for proper work, will be raised. After \$100,000 had been subscribed the central committee decided it was time to organize. They invited a conference with representatives from the board of United Hebrew Charities, the Jewish Training School, and the Chicago Home for Jewish Orphans. A number of meetings were held by this conference. A sub-committee was appointed to draft a charter and by-laws. These were submitted to the general conference, and after several meetings, at which all the questions involved were thoroughly discussed, the charter and by-laws, practically as presented to you tonight, were unanimously adopted. The by-laws adopted have been submitted to the board of directors of the United Hebrew Charities, the Home for Aged Jews, the Jewish Training School and the Chicago Home for Jewish Orphans, and have been unanimously approved of.

amalgamation of all of the relief giving bodies into one central body. The new organization, as a distributor of the funds, will certainly take up this problem immediately and endeavor to bring about a complete co-operation of all the organizations which now dispense direct relief among the Jews. This amalgamated relief body will, it is hoped, include all of the ladies' societies, the relief department of the United Hebrew Charities and various bodies working in co-operation with the Seventh Ward Bureau."

The following officers were unanimously elected to serve for the first year:

President—Edwin G. Foreman,

Vice-President—Harry Hart.

Treasurer—Isador Baumgartl.

Secretary—Julian W. Mack.

A board of seven directors was also elected as follows:

For three years—A. G. Becker and L. B. Kuppenheimer.

For one year—Mrs. Hannah G. Solomon and George Frank.

From the speeches of the President and the Secretary of this new association we believe that the reader will be able to form a clear conception of the intentions, aims and objects of the Associated Jewish Charities. The formation of this association was a step in the right direction, which will be imitated by the larger Jewish communities of this country. The officers elected have the full confidence of the community, and the results of their work will tell a cheerful and gratifying story.

THE CHICAGO LYING IN HOSPITAL AND DISPENSARY.

Just a few words in regard to these two very necessary and beneficial institutions in connection with the United Hebrew Charities. These institutions are growing larger, better and more useful every year. The board of directors stands as follows:

Mrs. E. C. Dudley, President.

Mrs. Leon Hartmen, First Vice-President.

Mrs. Charles L. Strobel, Second Vice-President.

Mrs. George Bass, Secretary.

Mr. B. R. Cahn, Mrs. Emanuel Mandel, Mrs. Frank M. Avery, Mrs. Charles Sherman, Mrs. L. Lowenstein, Mrs. H. C. Chatfield-Taylor, Mrs. George W. Meeker, Mrs. Levy Mayer, Doctor J. B. DeLee, Mrs. S. B. Steele, Mrs. W. H. Atwater, Mrs. George E. Wood, Mrs. S. C. Stanton, Mrs. Charles D. Norton, Mrs. J. L. Cochran, Mrs. M. D. Wells, Mrs. L. J. Wolf.

The objects of the institution are: "To provide proper medical care for poor women during confinement at their own homes; to establish and maintain a hospital for the care of such pregnant women as are without homes or need hospital care during confinement; to instruct students of medicine in the art of midwifery, and to train nurses in the care of women during confinement."



WEST SIDE DISPENSARY.

They thereupon associated with themselves, as a provisional central committee to take charge of the work, Doctor E. G. Hirsch, Messrs. Leon Mandel and Julian W. Mack. This committee selected a sub-committee from the various clubs, and they one and all worked with unabated zeal in soliciting contributions from their fellow members. The central committee invited conferences with the Rabbis and obtained their assistance in soliciting subscriptions from the congregation members, and finally when this meeting had been determined upon they sent out general circulars to the public at large inviting subscriptions. As a result of these efforts 870 persons have contributed nearly \$116,000 to date. As soon as the organization is completed active steps will have to be taken to obtain subscriptions from every Jew and Jewess in the City of Chicago, and it cannot be doubted but that \$150,000, the

"Before reading the draft of the charter it may be permissible to say a few words on the functions of the new organization, and particularly to emphasize what it is not expected to do. It is to be primarily a financial institution, a clearing house, to collect the contributions and to distribute them among the various charities. There is no intention of engaging in direct charity work, or of competing in any manner with any of the existing institutions. The officers and trustees who are to be elected by you to manage it should, therefore, be selected because of their ability to collect funds and to maintain the present collections and because of their well established reputations for fairness and impartiality.

"The new society, if carried on on these lines, will not and cannot solve all the acute charity problems that must be solved at once by the Jews of this city. The chief of these is the

The first of these objects is being accomplished at the dispensary, at 298 Maxwell street, which cares for nearly one thousand women a year at their homes. The society turns its efforts toward establishing the much wished for maternity hospital, the necessity for which as an adjunct to the dispensary was being more and more acutely felt. No case is refused at the hospital if there is a vacant bed—Jew or Gentile, rich or poor, white or colored—the hospital will do its best for them all. In September a course of obstetric training of nurses was established. This course is of two months' duration, and many nurses of the other hospitals have availed themselves of its privileges. The service is both indoor and among the dispensary patients. Its fame is rapidly spreading throughout the training schools of the city and elsewhere.

In connection with the nursery an Incubator Station has been opened, for the care of prematurely and weakly born infants. This is the only thing of the kind in the city, as is also the ambulance incubator used in transporting these delicate children from distant parts of the city and the suburbs.

While this society is not exclusively a Jewish organization, yet so many of our co-religionists take an active interest in its work and so many poor Jewish women benefit by it, that we thought it proper to give an account of this institution in connection with the U. H. Ch.

The fact is that a Jewish physician, Dr. J. B. De Lee, is the very soul of the entire establishment and a substantial part of the funds are contributed by Jews.

THE DISPENSARY.

At 298 Maxwell street the dispensary continues to do great good among the poor women at their homes. During the past year 889 cases were treated and no death is to be recorded in the whole service; 10,982 visits were made these women, representing a vast amount of effort.

One hundred and six students were trained in the essentials of midwifery, and the minutiae of obstetrics and cleanliness.

SOUTH SIDE LADIES' SEWING SOCIETY.

The South Side Ladies' Sewing Society was organized in the fall of 1863, with thirty members. There was only one officer at that time, and that was a president. The first president was Mrs. Michael Greenebaum. The dues were ten cents per week. The ladies met at the homes of the members and sewed garments for poor women and children, which were distributed by the Hebrew Relief Association. From the start until the present day the Sewing Society was an auxiliary of the Hebrew Relief Association.

On the 3d of April, 1888, the Society was incorporated. The officers were then: Mrs. M. Schmaltz, president, Mrs. H. F. Hahn, vice-president, Mrs. E. Mandel, recording secretary, Mrs. L. Simons, treasurer, Mrs. J. Hirsch, financial secretary. When the Michael Reese Hospital was opened the South Side Ladies' Sewing Society supplied said Hospital with all linens, such as aprons, comforters, etc.

For the last few years the Society has employed four Jewish women to do the sewing, which in former years was done by its members, expending for this purpose from four to six hundred dollars a season. Lately the Society has been working in co-operation with the Chicago Women's Aid, in operating the work room on Canal Street, the Sewing Society supplying all material and distributing the finished garments. In addition to this the L. S. Society furnishes employment to thirty women at their homes, who are unable to attend the work room.

The present staff of officers consists of Mrs. J. Schmaltz, president; Mrs. A. Rheinstrom, vice-president; Mrs. L. Strauss, treasurer; Mrs. N. F. Leopold, financial secretary; Miss Binswanger, recording secretary. The membership numbers 310. The annual expenditures have reached the sum of \$4,000. The number of families supplied are about 225.

For the last thirteen years the president, Mrs. Schmaltz, has attended to the duties of her office with a zeal and devotion commanding the highest praise. Mrs. Schmaltz is a sister of Abe and Henry N. Hart, and charity, the strong trait of character in the Hart family, exercises its fascination and influence upon the daughters as well as upon the sons. Mrs. Schmaltz seems to grow younger every year under the benign and rejuvenating influence of sweet charity. She is still very active in her blessed work and with the aid of her devoted sisters in charity, her companion officers of the L. S. Society, she accomplishes a vast amount of good for the benefit of the Jewish poor of Chicago. May her powers never grow less.

The other Ladies' Sewing Societies of the North and West Sides have affiliated with the United Hebrew Charities.

THE JOCHANNAH LODGE.

The Jochannah Lodge is one of a number of lodges constituting "The Independent Order of True Sisters" ("Unabhaengige Orden der Treuen Schwestern"), with its headquarters in New York.

Jochannah Lodge was organized twenty-seven years ago, on the 12th of February, in this city, with Mrs. Babbette Weise its first president. The charter members were: The above-named president, Mrs. Jochannah A. Loeb, Mrs. Michael Greenebaum, Mrs. Leopold Simon, Mrs. Sa-

rah Cole and Mrs. Jochannah Koehler. It was organized for mutual benefit and advancement. The members are entitled to a sick benefit. There is also an endowment feature connected with the association. Jochannah Lodge has always been closely allied with all charitable projects in the city. In former years it annually clothed 100 poor children, but for the past six years it has confined its work to the maintenance of a certain number of widows and their children. Its annual entertainments and festivals are undertaken for the purpose of raising funds to be so applied. During the last year it has been working in conjunction with the United Hebrew Charities, and has charge of about twenty-five families. Jochannah Lodge was first to organize and maintain a free kindergarten for poor Jewish children, and it points with pride to the fact that the present Manual Training School is an outcome of the feeble efforts of Jochannah Lodge in that direction.

The membership at present is nearly 300.

THE YOUNG LADIES' AUXILIARY.

This is a powerful adjunct to the society. During the year these young women contributed \$613 to the institution; \$300 for furnishing the nursery and \$313 for its support. In addition they donated large quantities of babies' clothes, the labor of their own hands. Their membership now numbers 86, and all are deeply imbued with the importance of their work and active in their efforts in furtherance of it.

President—Miss Minnie Sax.

First Vice-President—Miss Rose Despres.

Second Vice-President—Miss Emma Steele.

Secretary—Miss Lulu Newman.

Treasurer—Miss Nettie De Lee.

In charge of the work room—Miss Rebecca Heftner.

LEADERS IN CHARITY WORK.

MR. HENRY GREENEBAUM.
The First President of the U. H. R. A.

In tracing the development of a community the historian often finds the foot-prints of a single individual deeply impressed in the sands of time, extending through several epochs of progress and achievement. From the faintest border lines of first attempts in the pioneer period to the very center of the movements of maturity the light of this individual character radiates like a brilliant star on the firmament of the communal life, leading the way to thrift and to triumph, to strength and to stability.

In the history of the Jewish community of Chicago Henry Greenebaum occupies just such an exalted position. He was the pioneer leader and the powerful promoter of good and noble achievements through many years of the life of the Jewish community. The irresistible force of his energetic indi-

viduality gave the impulse to the creation of many of the religious, benevolent, fraternal, educational and social institutions, and his enthusiastic nature and lofty idealism, tempered with practicability and commercial sagacity, helped to sustain them and to extend their beneficial influences.

Henry Greenebaum was born at Epeisheim, Germany, June 18, 1833, and his parents were Jacob and Sarah (Herz) Greenebaum. He received his primary education in the public schools of his native town and then took up the study of the classics at Aizay and Kaiserslautern. He came to Chicago October 25, 1848, where two elder brothers, Michael and Elias, had preceded him, and took employment as a hardware salesman in the establishment of W. F. Dominick. After two years he engaged as clerk in the banking house of General R. K. Swift. Here he remained four years, becoming thoroughly conversant with the banking business.

At the end of this period he opened



HENRY GREENEBAUM.
First President U. H. R. A.

a bank in partnership with his elder brother, Elias, who was also a clerk in Swift's bank. Mr. Greenebaum became president of the German Savings Bank, and in the time of their highest prosperity the deposits of these banks approximated five million dollars, quite a large aggregate in the earlier bank history of Chicago.

He was one of the promoters of the city library and is a life member of the Chicago Historical Society, the Chicago Atheneum (to which upon his motion it was changed from the original name of Christian Union), the Astronomical Society, the 82d Illinois Vol. Regiment of Veterans, and of several kindred associations. He served in the City Council as Alderman from the Sixth Ward, was Presidential Elector on the Douglas ticket, in 1856 he represented Cook County on the first Equalization Board of the States and was a member of the West Chicago Park Commission during the administration of Governor Palmer.

The greatest interest he always took in Jewish affairs. Before he was of

age he was secretary of the Congregation B'nai Shalom and when he withdrew in 1855 to join Kehilath Anshe Maarabh, Congregation B'nai Sholom elected him an honorary member. In 1857 he assisted in instituting Ramah Lodge No. 33 of the Order of B'nai B'rith. He was an active member of District Grand Lodge No. 2 for ten years and one of the founders of the Cleveland Orphan Asylum. At the institution of District Grand Lodge No. 6, in 1868, he was elected first President by unanimous choice and twice succeeded himself. He was one of the founders of Sinai Congregation. In 1864 he established the Zion Congregation on the west side and was its President for seven years. In 1882 he was again elected President, holding the office for two years. In the fall of 1895 a large number of co-religionists living south of Thirty-ninth street organized the Isaiah Congregation and Mr. Greenebaum was elected the first President. He was the father of the United Hebrew Relief Association, now known as the United Hebrew Charities, and was elected its first President. He is an honorary member of Jochannah Lodge, an organization of Jewish women devoted to charity and intellectual culture. He is also President of the Past-Presidents' Association of District Grand Lodge No. 6, I. O. B. B., and for thirty years he officiated in Zion Temple as reader on the eve of the day of Atonement.

In 1855 Mr. Greenebaum was married in New York to Miss Emily Hyman and she proved a true and noble helpmate to him through many years of his eventful life. She died in September, 1899, after forty-four years of wedded life, lamented by a large circle of friends and admirers of her many womanly virtues. The only child born to them lived but one year, and Mr. and Mrs. Greenebaum raised several orphaned children of relatives, bestowing upon them the loving care of parents. Since 1882 Mr. Greenebaum has been connected with the Equitable Life Assurance Society of the United States, and is now one of the managers of this company in Chicago.

Mr. Greenebaum, though advanced in years, still retains the freshness and activity of youth. He is still taking a lively interest in B'nai B'rith and other Jewish communal affairs. He is still a student of literature and languages and is much interested in music. The Jewish community honors him as the acknowledged leader of over half a century, who has fully earned the love and veneration of the past and present generations.

MR. ISAAC GREENSFELDER.
Present President of the U. H. Charities.

Among the many Jewish emigrants who left Germany in 1848, the year of revolutions in Europe, was a young man of 21 years, by the name of Isaac Greensfelder, who had learned the shoemaker's trade. He was born in Lehrberg, Bavaria, in 1827, and his pa-



ISAAC GREENSFELDER.

rents' names were Nathan and Theresa. In his native town he received a public school education and he had full confidence in his ability to earn an honest living in the new world. In 1853 he came to Chicago and here he succeeded far beyond his modest expectations. A year ago he retired from a business which counted among the largest and most prosperous wholesale boot and shoe establishments of the west and his standing in the Chicago community as man and merchant is indeed an enviable one.

Mr. Greenfelder has devoted almost his entire life to charitable work. From the very first day of the organization of the Hebrew Relief Association, October, 1859, he was one of its prominent and active leaders. This benevolent society is now known as the United Hebrew Charities. For thirty-three years he has been an officer of the society and its president for thirty-one years, and he is still filling this honorable position. He is a charter member of Sinai Congregation and for many years one of its directors. As president of the United Hebrew Charities he also has the Michael Reese Hospital under his official management, and in spite of his advanced age he attends to his duties with earnest zeal and astonishing regularity. He is also director of the Jewish Orphans' Home and a mem-



ABRAHAM HART.

her of the Standard Club. Mr. Greensfelder married Miss Emilie Blum, and of the children born to them seven are living, four sons and three daughters, Nathan, Dr. Louis, Adolph, Julius, Thekla, Rose, and Belia.

MR. ABRAHAM HART.

The town of Eppelsheim, in the Rhein country, is the place where Mr. Hart was born in 1831. He is the son of Michael and Bahetta (Newherger) Hart. In 1854 he came to America and settled in Chicago. He is the founder of the well known wholesale furniture house of Hart Bros. and is still the active senior partner of this firm. Mr. Hart is a member of Sinai Congregation and an ex-director of the same, also a member of the Standard Club.

Mr. Hart is a prominent figure in the Jewish community of Chicago, for he was for many years the heart and soul of the most important movements which resulted in the establishment of the best Jewish communal institutions. His enviable reputation as a father of the orphans and as a friend of the needy even went beyond the limits of the state. For eighteen years he served the United Hebrew Charities of Chicago. Twice he was elected President, twice Treasurer and four times Trustee. He is a life member of the Cleveland Orphan Asylum, and for eleven years he held the honorable position of President and twenty-six years as Trustee of this institution. He is also a contributing member of the Orphans' Home of Atlanta, Ga., and of the Monte-fiore Old People's Home of Cleveland, O., and he still takes warm interest in the welfare of the inmates of the Cleveland Orphan Asylum. Mr. Hart married Miss Hannah Rosenheim and they have three children, Mrs. H. Levi, Harry R. and Milton R.



GODFREY SNYDACKER.

GODFREY SNYDACKER.

Mr. Snydacker was born in Enger, Westphalia, September 7, 1826. He came to America in 1854; was German Consul in this city in 1857, and was prominently identified with the early growth of Chicago. He took an active part in Congregational

work and was an ex-President of Sinai Congregation. He died April 12, 1892, after a successful career, honored by all who knew him. He married Hannah Frank, and six children are now living—Joseph, Clara, Emanuel, Arthur, Rose and Elsie.



CHAS. KOZMINSKI.

CHARLES KOZMINSKI.

Charles Kozminski was born June 12, 1836, in the Prussian province of Silesia. His parents were well to do and educated him in the higher schools of Breslau. At the age of 16 he entered the employ of a commission house at Breslau and his employers had such great confidence in his ability and integrity that they entrusted to him their entire business upon the local house. When he reached the age of 17 he came to America and settled in New York City, where he remained about a year. He came to Chicago in 1854. His first mercantile venture in this city was in the grocery business and for years he conducted one of the largest retail grocery stores in the West, situated at the northwest corner of Monroe street and Fifth avenue. In 1866 he disposed of his grocery store and engaged in the dry goods business at No. 360 State street, where he remained about three years. He then abandoned mercantile pursuits and entered the banking business, and was also general western passenger agent of a number of lines of ocean steamers.

In the '50s he was the first president of the first German Republican organization in Chicago, called the Washington Club.

In 1887 he was appointed by Mayor Roche, a member of the Board of Education, and as chairman of the Finance Committee he proved himself an active, enthusiastic and useful member. He took great interest in the work of the board and was one of the main factors in securing the passage of the compulsory education law. He was connected with the United Hebrew Relief Association and held different offices in the same; he was trustee from 1869 to 1871, financial secretary from 1871 to 1873, and president from 1873 to 1874.

His charity knew no bounds and he was never too busy to give advice and

counsel. At the time of the Chicago fire he was actively connected with the different relief societies and gave up much time and money in aiding the poor. He was an active and enthusiastic Republican in politics, and died on the platform after having finished a most patriotic speech nominating ex-Mayor Swift for Mayor of Chicago.

He left a widow who is also very active in charity circles; since a number of years she is a director of the Cleveland Orphan Asylum and secretary of the Chicago Auxiliary Association of the same institution. One son, Maurice Kozminski, also survives him; he is a well-known and prominent citizen of Chicago; he is a member of the mortgage banking firm of Kozminski & Yondorf, and is also the general agent for the French Trans-Atlantic line of steamers.

The Board of Education of Chicago paid a high compliment to the memory of Charles Kozminski, as a sign of appreciation of his work while a member of the board; they named a school on the west side after him, and the Jewish community highly appreciated this friendly act of the Board of Education.

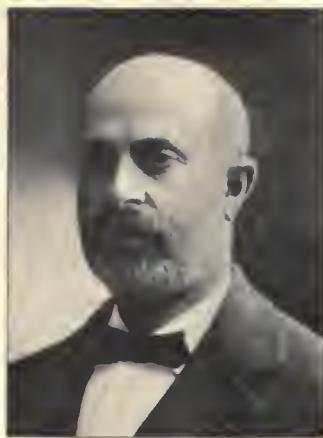


NATHAN EISENDRATH.

MR. NATHAN EISENDRATH.

Mr. Eisendrath was born in Dorsten, Prussia, in the year 1823, and came to America in 1848. He is one of the Jewish pioneers of Chicago, and has for many years occupied a prominent position in the business world. He helped to establish the North Side Hebrew Congregation, in which he held the office of President for several years. He served the United Hebrew Charities as officer for six years and for one year, 1874 to 1875, he was president of this association. He is a member of Congregation Anshe Maarabh, and for a number of years he was one of the directors. He married Miss Helena Fellheimer of Bavaria, and nine children were the fruits of this union, four of whom are living, Benjamin W., William N., Joseph N., and Dr. Daniel N.

Some years ago he retired from business to enjoy in his old age the rest which he so well deserves. Mr. Nathan Eisendrath is the pioneer of the Eisendrath family in the United States.



H. F. HAHN.

MR. HERMAN F. HAHN.

The Chicago Jewish community is indeed deeply indebted to Eppelsheim, a small town in the Grand Duchy of Hesse-Darmstadt. Many of its best and noblest members hail from that distant German place. There stood the cradles of the Greenebaums, the Harts and the Felsenthals, and there, too, the subject of our sketch first saw the light of day. Destiny seems to have dedicated him to a free and independent life in the land of liberty at his very birth, for he was born on the day consecrated to the celebration of American independence, July 4, 1841. His parents, John and Florin Hahn, emigrated to America in 1849 and settled in Ohio. There Herman F. Hahn was educated in the public schools. Coming to Chicago, he engaged in the wholesale jewelry business and was very successful. He is a member of Sinai Congregation and the Standard Club. He was a member of Zion Congregation for many years, also Treasurer of the West Chicago Club. Since 1883 he has been connected with the United Hebrew Charities in an official capacity, and for ten years, from 1889 to 1899, he held the office of Vice-President in that institution. He married Miss Josephine Joseph and they have three children, two sons and one daughter—Mrs. G. T. Bauer, Harry W. and Edward J.

His good qualities, public-spiritedness, ability and integrity, were already recognized by his fellow citizens when he was quite a young man in the state of Ohio and they bestowed upon him many a political honor, and the rich experience of a long and honorable career in Chicago has gained for him the full measure of esteem due to a good and able man.

MR. MAURICE ROSENFELD.

Mr. Maurice Rosenfeld was born in Chicago in the year 1855. He was educated in Germany at the city of Frankfurt-on-the-Main. His first business enterprise was in the wholesale dry goods line. At present he is engaged in the real estate business. He is director in three very prominent

financial institutions of Chicago, the Chicago National Bank, the Equitable Trust Co., and the Home Savings Bank. He is also director of the Chicago Relief and Aid Society and the United Hebrew Charities. At the last election he was chosen by the citizens as a member of the Board of County Commissioners. He is a member of Congregation Anshe Maariv, which his father and father-in-law, the late Jacob Rosenberg, helped to establish fifty-four years ago. Mr. Rosenfeld married Miss Mattie Rosenberg, and the fruits of this union are two very lovely children.



MAURICE ROSENFELD.

MR. ELIAS GREENEBAUM.

Mr. Greenebaum, who is the senior partner of the popular banking house of Greenebaum Sons, is so well and favorably known in the Chicago community that it is superfluous to preface this biographical sketch with any introductory remarks. His name alone suffices, for it is synonymous with all that an honorable career of a half century can possibly imply. Mr. Greenebaum was born at Eppelsheim, Grand Duchy of Darmstadt, in June, 1822. He was educated in Germany, and at the age of 25 (in 1847), he came to the United States. His first employment was as a clerk in a country store in Ohio. He soon came to Chicago and accepted a position as clerk in the dry goods store of Francis Clarke, 168 Lake street. He subsequently entered the banking house of Richard K. Swift. On January 1, 1855, he joined his brother, Henry, in the banking and brokerage business. In 1862 he joined his brother-in-law, Mr. Gerhard Foreman, under the firm name of Greenebaum & Foreman. The business was carried on until 1874, when the firm was dissolved, and Mr. Greenebaum joined his brother Henry, entering into the firm of Henry Greenebaum & Co. In 1878 Mr. Elias Greenebaum started a loan brokerage business with his sons, Henry E. and Moses E., the firm name being as at present, Greenebaum Sons.

Mr. Greenebaum is one of the founders of the Sinai Congregation, and is



ELIAS GREENEBAUM.

still a member of the same. The members of the Congregation have bestowed on him the highest honors within their gift. He was director, treasurer, vice-president and president at different times. He was a member of the Hebrew Benevolent Society, the second oldest charity organization in the Jewish community of Chicago, and was President of the same for ten years.

Mr. Greenebaum married a Miss Rosina Strauss and has three sons, Moses E., Henry E., and James E., and one daughter, Emma, now the wife of Mr. Nathan Guthman.

MR. GERHARD FOREMAN.

The history of the Chicago Jewish community would indeed be incomplete without relating the life of Gerhard Foreman. His work and influence were important factors in the building up of a number of Jewish institutions and the community is indebted to him for much that is good and noble in its midst.

Mr. Foreman was born in Dermstein, Rheinpfalz, Germany, April 29, 1823. His parents were Isaac and Fannie Foreman. He went to school at Grunstadt, Germany, and in 1848 came to America and embarked in the wholesale clothing business at Delphi, Ind., which business was afterwards re-



GERHARD FOREMAN.

moved to Chicago. In 1857 he entered the banking business in Chicago and continued in this business until 1885 when he retired, having founded the banking institution now known as Foreman Bros'. Banking Company.

Mr. Foreman started life as a teacher and his fine education was of great help in his business career.

He was a member and an officer of Sinai Congregation. On August 17, 1856, he married Miss Hannah Greenbaum of Chicago and nine children were born to them. Mr. Foreman died August 13, 1897, and Mrs. Foreman died April 5, 1886; a daughter, Mrs. Amanda F. Ballenberg, died in 1893. Three sons, Henry G., Edwin G. and Oscar G., and five daughters, Mrs. Tillie F. Rosenberg, Mrs. Ida F. Fleischer, Mrs. Lydia F. Steele, Mrs. Florence F. Leopold and Mrs. Birdie F. Schwab, are still living.

Socially he is well known, and is a member of the Standard and Lakeside clubs, having been director, vice-president and president of the latter. He has taken much interest in the

is a member of the Executive Committee for this district, and President of Covenant Culture Club. He also served for several years as Secretary of District Grand Lodge No. 6, and was one of the Trustees of the Cleveland Orphan Asylum. Mr. Moses is editor of the National Corporation Reporter (since 1891), was Vice-President of the Illinois State Bar Association, is a member of the Executive Committee of the Civic Federation and Director of the Chicago Commercial Association. He is the author of a number of pamphlets on law and other subjects and has delivered many lectures before large and appreciative audiences, notable among these lectures are those on the legal phase of the "Captain Dreyfus case," on "Haym Solomon, a Neglected Hero of the American Revolution," on "Adolph Cremieux, the French lawyer, and an eulogy on the life of the late Isidore Bush of St. Louis. Mr. Moses



CONRAD WITKOWSKY.

charitable organizations, and has been a director of the United Hebrew Relief Association.

Mr. Witkowsky is married and has three children living.

ADOLPH MOSES.

Mr. Moses was born in the ancient city of Speyer, Germany, Feb. 27, 1837. He is a son of Joseph and Rebecca (nee Adler) Moses. He attended the public and private schools of his native town. In 1852 he came to America and settled in Louisiana. He is a graduate of the University of Louisiana, and in 1861 he was admitted to the bar in that state. He came to Chicago in 1869, (after a residence of six years in Quincy, Ill.), and his ability and legal learning soon placed him in the foremost rank of his profession. Mr. Moses is a member of Sinai Congregation and of the Stand-



M. EINSTEIN.

MR. MORRIS EINSTEIN.

Mr. Einstein was born in Germany in 1826 and came to America in 1843. For some years he lived in Joliet, Ill., where he conducted a mercantile establishment, he then settled in Chicago, where his business prospered. For fourteen years he has been trustee of Michael Reese Hospital. He is a member of Sinai Congregation and an ex-director of the same. He is also a member of the Standard Club and was one of its directors. He married Miss Julia Rosenheim and their union was blessed with seven children, six of whom are now living, Mrs. Jennie Schaffner, Arthur M., Mrs. Emma Pierce (Rochester, N. Y.), Mrs. Rose Longini, Mrs. Tillie Rosenfield and Miss Anna.

CONRAD WITKOWSKY.

Mr. Witkowsky is a son of Solomon G. and Dora Witkowsky, and was born in 1839 in Posen, Prussia. He came to America in 1847 and to this city in 1852 and has since been engaged in the mercantile and insurance business. He has seen the city grow, from an unpretentious town to the present great metropolis of the west. He is a member of Sinai Congregation and has served as one of its directors.



HON. PHILIP STEIN.

was the original organizer of the "John Marshall Day" celebration, Feb. 4, 1901, which was a notable celebration in all parts of the United States.

Mr. Moses still takes a warm interest in every important movement of the Jewish community. In 1869 Mr. Moses married Miss Matilda Wolf, of Mannheim, Germany, and they have six children living. Two of his sons are associated with him in the law practice, and like their father, are steadily ascending the ladder of popularity and fame.

HON. PHILIP STEIN.

Judge Stein was born in Rhenish Prussia, March 12, 1844. At the age of ten years he came to America and settled on a farm in Wisconsin. From 1861 to 1865 he was a student at the Wisconsin State University. He then went to Europe and spent two years at the universities of Heidelberg, Bonn and Berlin. He was admitted to the bar in Milwaukee in 1868. In 1870-71, he was associated with Mr. Adolph Moses under the firm name of Moses & Stein, and in 1887 he became a member of the law firm of Kraus, Mayer & Stein. He was one of the founders of the Standard club and its secretary for



ADOLPH MOSES.

ard, Lakeside and Iroquois clubs. He is ex-President of the Lakeside club and for six years was a director of the Chicago public library. He is ex-President of the Grand Lodge of District No. 6, I. O. B. B. At present he

many years. He helped to organize the West Chicago Club and was its President for eight years in succession. He is a member of the Isaiah Congregation. In 1885 he served as chairman of the general convention of the Independent Order of B'nai B'rith, held in New York, and in 1886, in a similar capacity at the general convention of the Order of Free Sons of Israel, at Cincinnati. He was Secretary of the United Hebrew Relief Association for a number of years. He married April 4, 1875, Miss Emma Stein of Chicago, and has five daughters, one of whom is married to Mr. Sam Eisendrath.

Judge Stein is now serving the second term on the bench of Cook county, and is the first Jew ever elected to the bench in the state of Illinois.

MARIAN HART SCHMALTZ.

Mrs. Schmaltz was born in Eppelsheim and her parents, Michael and Babette Hart, came from Hesse-Darmstadt. She came to Chicago in 1852 and is an old and respected resident, and has



MARIAN HART SCHMALTZ.

taken an active and prominent part in charity work. She has been president of the South Side Ladies' Sewing Society for 25 years, which office she now holds, and has helped many a poor family in time of need. Her husband, Mr. Jos. Schmaltz, died in 1867. Four children are living—Mrs. James H. Heller, Nathan and Jos. Schmaltz and Mrs. M. M. Rothschild. Mrs. Schmaltz is a member of K. A. M. and is still active in charity work.

MRS. JOHANNA M. LOEB.

Mrs. Loeb was born in Rendsburg, Germany. She came to America in 1856, with her parents, Levi J. and Caroline (Moses) Unna. She was educated in Chicago; is a member of the Sinai Congregation, Jochanna Lodge, Council of Jewish Women, and Deborah Verein. She is a director of the United Hebrew Charities and the only woman member for many years. For a number of years she was President of Jochanna Lodge, and under her able leadership the Lodge reached a high degree of prosperity, manifesting a very beneficial influence. She is the

mother of four sons, Sidney, Julius, Albert Henry and Jacob Moritz.

Mrs. Loeb earned her high standing in the community by her intellectual gifts, her lofty character and many deeds of charity and benevolence.



MRS. JOHANNA M. LOEB.

MRS. EMANUEL MANDEL.

Mrs. Emanuel Mandel is the wife of Emanuel Mandel of Mandel Bros. Her ancestral home is Germany, and she came to this country shortly after her husband's arrival in 1844, although at that time she was Miss Babette Frank. Mrs. Mandel has always been an active worker for the charity organizations, she has not only given much of her valuable time but has also contributed liberally in a financial way. She can always be relied on for cheerful assistance when her aid is asked for charitable purposes. Mrs. Mandel will ever be remembered for her many kind deeds and loving disposition.



MRS. E. MANDEL.

EDWIN G. FOREMAN.

Edwin G. Foreman was born in Chicago, July 14, 1862, and received his early education in the schools of his native city. His parents, Gerhard Foreman and Hannah (Greenebaum) Foreman, were well known and respected citizens of Chicago, whose work and influence in connection with Jewish

charitable undertakings was felt and appreciated. He commenced his business career in 1879 as a messenger in the Corn Exchange National Bank, of which institution he is now a director, and in 1882 entered the banking house of his father, which institution is now known as Foreman Bros.' Banking Co.

Mr. Foreman takes a deep interest in the growth and welfare of Jewish charitable institutions in this city and is a loyal and public-spirited citizen. In addition to being president of the



EDWIN G. FOREMAN.

Foreman Bros.' Banking Co., and a director of the Corn Exchange National Bank, he is president of the Associated Jewish Charities, treasurer of the Sinai Congregation, president of the Standard Club, treasurer of the Merchants' Club, treasurer of the Illinois Manual Training School Farm, at Glenwood, treasurer of the State Pawners' Society at Chicago, and a member of the Bankers' Club.

He was married June 1, 1887, to Miss Rose Kohn, daughter of the late Henry A. Kohn of Chicago, and has three sons—Harold, Alfred K. and Edwin G. Foreman, Junior.



SIMON W. STRAUS.

MR. SIMON W. STRAUS.

Mr. Straus is a native American. He was born in Ligonier, Ind. His

parents were Frederick William and Madelon (Goidsmith) Straus. For a number of years they lived in Ligonier, Indiana, where the father was engaged in the banking business in partnership with his brother, Jacob, who is still a resident of Ligonier, Ind. The family moved to Chicago, and Simon W. was educated in this city, where he is now conducting a bank under the firm name of S. W. Straus & Co.

Mr. Straus is a member of Sinai Congregation and a director of the same. He is also a member of the Standard and Hamilton Clubs. He was director of the United Hebrew Charities and is now holding the same office in the Associated Hebrew Charities. He married Miss Hattie Klee, and they have two children, Madeline and Louise.

MR. LEO A. LOEB.

Mr. Leo A. Loeb is a son of Adolph and Lucille Loeb and was born June 20, 1867, in Memphis, Tenn. He received his early education in the schools of Chicago, to which city he came when still a boy. Mr. Loeb has been actively identified with a number of the charity institutions to which he



LEO A. LOEB.

has lent valuable aid and assistance. He is a trustee of the Denver Hospital for Consumptives and is chairman of the relief committee of the United Hebrew Charities and has been one of the factors in the organizing of the Associated Hebrew Charities of Chicago. In social circles he is well and favorably known and is a member of the Standard Club. Mr. Loeb is a junior member of the firm of Adolph Loeb & Son, fire insurance agents. He married Minnie Eison, one of the prominent society young ladies of this city.

LOUIS ECKSTEIN.

Louis Eckstein was born and educated in Milwaukee. He started his active life career when seventeen years old as a messenger boy with the Wisconsin Central Railroad. His irrepressible virility brought him within ten years to the position of General Passenger and Ticket Agent, of this road. When the offices were moved to Chi-

cago, Mr. Eckstein came also. In 1891 Mr. Eckstein resigned his position with the Wisconsin Central and associated with Ben. J. Rosenthal and Louis M. Stumer opened a business house on State street, known as the Emporium, with which he still is connected. In 1899 he accepted the Presidency of Streets Western Stable Car lines.



LOUIS ECKSTEIN.

In charities he is one of the most active and effective workers in Chicago. He was for years a director of the Manual Training School and Young Men's Hebrew Charity Association, the latter of which he was President during its banner years. While in this office three years ago he arranged with the publishers of one of the evening papers to manage one edition for charity, by which he raised \$5,000 from advertising. This is a small incident in his active career, but it is a striking example of his strong personality. He is a member of Sinai Congregation.

Mr. Eckstein married Elsie Snydacker, daughter of Godfrey Snydacker. He is a member and was a director of the Standard Club.



LOUIS M. STUMER.

LOUIS M. STUMER.

The subject of this sketch is a son of Michael and Jennie Keliner Stumer,

and was born April 24th, 1869, in Baltimore, Md. He attended the public schools and is a graduate of Notre Dame College. Mr. Stumer is a member of the firm of Stumer, Rosenthal and Eckstein, wholesale and retail milliners, one of the largest establishments of its kind. He is a member of the Standard and Lakeside clubs and has taken a great deal of interest in the charities, and is at present a director of the Chicago Home for Jewish Orphans. Mr. Stumer has exerted considerable influence in raising money for charitable purposes.

He is a member of Sinai Congregation.



JULIAN W. MACK.

JULIAN W. MACK.

Mr. Mack is a native of California, born in San Francisco, July 19, 1866. His mother was a native of Kentucky, her parents having come from Bavaria. His father, Wm. J. Mack, was born in Bavaria, Germany. Julian received his common school education in the public schools of Cincinnati, later graduating from Harvard University Law School and completing his course of study at the Universities of Berlin and Leipzig. He came to Chicago in November, 1890, and has since practiced law. He is also professor of law at the Law School of the Northwestern University, where he is held in high esteem.

Mr. Mack is a member of Sinai Congregation and an active worker in the charity associations. He has been secretary of the United Hebrew Charities for eight years, was one of the founders and is the first secretary of the Associated Jewish Charities. He married Jessie Fox and has one child, Ruth J. Mack.

HARRY PFLAUM.

Mr. Pfiaum was born in Chicago, April 25, 1863. He is the son of Morris and Hannah Pfiaum, and although a young man has taken a very active interest in congregational and charitable work. He is now a member of Sinai Congregation and has been a director of the North Chicago Hebrew Congregation. He has also been Fl-

nancial Secretary, Director and President of the Young Men's Hebrew Charity Association, Secretary and Director of the Ideal Club, director of the Standard Club and of the Jewish Training School. In his official duties he has always been a hard and conscientious worker, and a competent and valuable aid.



HARRY PFLAUM.

ISRAEL SHRIMSKI.

Mr. Shrimski was born in Chicago, April 9, 1869, and is a son of Isaac and Rebecca Shrimski. Graduating from the grammar schools, he received his higher education in the University of Wisconsin and then took a course in law at the Union College of Law. He is known as an aggressive and bright lawyer, having an extensive practice. Socially, Mr. Shrimski is prominently identified with the Standard Club and has been vice-president of the Lakeside Club. He has taken much interest in charitable affairs, and was president of the Young Men's Hebrew Charity Association from 1898-1899, and is now a director. He is a member of Sinai Congregation.



ISRAEL SHRIMSKI.

THE WASHINGTON LITERARY SOCIETY.

This society was organized in Chicago in the year 1860, and was the first

Jewish social organization in the State of Illinois. Its members were among the best known young men in the Jewish community. It catered mostly to the social part of its members, but it took great pride in its literary debates and dramatic performances, which were highly enjoyed and appreciated by the community. Among the members were:

Mr. Emanuel Mandel of Mandel Brothers, Mr. Adolph Shire, Mr. Jacob Metzler, Mr. Louis Rothschild, Mr. Louis Oberndorf, Mr. Jacob Katz, Mr. Max Polacheck and Mr. Jacob L. Cahn, who was afterwards County Commissioner. It had a very prosperous existence for a number of years, until the majority of its members entered the state of matrimony and lost interest in the society, which succumbed to a natural death. We were unable to obtain the names of the first officers of this society. We can only give a list of officers who served six years later, in 1866:

J. Greenhood, President.

M. Newherger, Vice-President.

Jacob L. Cahn, Secretary.

J. Kahn, Treasurer.

J. Katz, Librarian.

From this list it appears that the society also maintained a library, the nature of which we are unable to state.

In 1860 Dr. Isaac M. Wise delivered a lecture before the Washington Irving Literary Society, on the position of Israel among the nations. A large concourse of co-religionists assembled to listen to this celebrated Rahbi and his words made a deep and lasting impression almost upon the entire community.

SINAI CONGREGATION OF CHICAGO.

Sinai Congregation was established on April 7th, 1861. The first members were, in addition to those named above in the history of the "Reform Verein," the following: B. Schoenemann, B. Schlossman, Henry Leopold, E. Frankenthal, J. Friedman, M. Selz, Charles Schwab, Abraham Hart, J. L. Gatzert, G. Snydacker, Herman Lehmann, Isaac Wolfner, Aaron Cahn, Nelson Morris, Moses Reinemann, A. Ruhel, J. M. Stine, Jacob Bayersdorf, S. Hymen, Henry Berg, Joseph Liehenstein and others, whose names cannot be ascertained at present, as all the old lists, together with books and documents, were destroyed in the great fire of October 9, 1871. Mr. B. Schoenemann was the first President of the Congregation. The Congregation was chartered on July 20, by the Secretary of the State of Illinois, and the following named persons were the incorporators: Benjamin Schoenemann, Leopold Mayer, Raphael Guthmann, Joseph Liehenstein, Benedict Schlossman and Elias Greenebaum.

THE FIRST SINAI TEMPLE.

The young Congregation was fortunate enough to acquire a frame build-

ing, a former Christian church, as a house of worship. This first temple of the Sinai Congregation, a very modest structure, was situated on Monroe street, between Clark and La Salle streets. On June 21, 1861, the temple was dedicated by Dr. S. Adier of New York. The first public divine service was then held by the young Congregation and the Einhorn Ritual, was for the first time, used in a western Congregation. The secretary of the "Reform Verein," whose history of the beginnings of the Chicago Sinai Congregation we utilize to a great extent, reports in regard to this temple as follows: "It characterizes somewhat the religious views prevailing generally among our Jewish people in those years when in this connection we state, that at the time the Congregation was negotiating for the acquisition of its first temple, objections were raised by some members to the buying of the building proposed, for the reason that in this building the congregation would have to sit with their faces towards the northern wall, while a Jewish congregation for religious purposes assembled, in accordance with law and custom, should turn their faces towards Mizra'ah, that is: towards the east. In order to quiet the religious scruples of some, the Rahbi-elect was asked to give his opinion in writing about this matter and he did so.

The Congregation began its corporate existence without any treasury whatsoever. In its circumscribed condition it invited repeatedly and urgently B. Felsenenthal to become the Rahbi. He did so.

In those years the Rahbi was elected, as it was the custom then in almost all Jewish congregations in the land, from year to year. Towards the end of the third year of his service Rahbi Felsenenthal thought it would be not more than proper that the congregation should now appoint him for a longer term of years, and he gave notice to that effect to the officers of the congregation. In May, 1864, the congregation re-elected Felsenenthal, but for one year only with an increased salary. (In the third year of his officiating with the congregation his salary had been \$1,200; for the fourth year he was to receive \$1,500.) A committee consisting of Messrs. Schoenemann, Frankenthal and Gatzert, two of whom are still among the living and honored members of the Sinai Congregation, came to Dr. Felsenenthal's house, to inform him officially of his having been re-elected unanimously for another year, and of his salary having been increased, but Rahbi Felsenenthal declined to accept. He asked the committee to report to the congregation that he would continue to be their Rahbi under the condition that he should be elected for a longer term of years, or if the congregation would prefer this, that they would secure him in his position during good behavior. The committee reported this to the congregation in a general meet-

ing assembled on the following Sunday, and a motion was made to reconsider the action of the week previous. This a majority at the meeting declined to do. The resolution passed in the preceding meeting was re-adopted. The consequence was that in June, 1864, Rabbi Felsenthal retired from his office and ceased to be the minister of Sinai Congregation. On June 17, 1864, he preached his farewell sermon.

During the three years Dr. Felsenthal occupied the pulpit of Sinai Congregation, the Rabbi and the members were bound together by ties of mutual friendship and esteem. His ministrations within the congregation were blessed and brought forth good fruit.

*From 1864 until 1866 the congregation had no regularly engaged minister. In its efforts to secure a Rabbi the congregation stipulated, among other qualifications, that the applicant be a university graduate and a regularly acknowledged Rabbi. As an organization, Sinai was always prompted to be abreast of modern thought. The pulpit meant to these early members, these brave and sturdy pioneers of a great movement, not merely a religious position to be occupied by a ready candidate—but the honored place for an honored teacher. The vacancy in the pulpit did not, however, interfere with the holding of regular Saturday services. Before and after the engagement of Mr. Heiman of Milwaukee, who officiated as reader and teacher for about one year after the autumn of 1864, various members conducted the services. Enthusiasm and an honest love of Judaism prompted many a layman modestly to contribute his share toward establishing the permanency of the congregation. B. Schoenemann, Raphael Guthmann, Elias Greenbaum, Leopold Mayer, Godfrey Snydacker, L. W. Reiss, and perhaps others, officiated. The services of these volunteers, whose example cheered the active and whose efforts aroused the indifferent, are recalled with pleasure and appreciation by the members of Sinai Congregation. They remember and gratefully acknowledge the services rendered to Sinai Congregation by the minister of Kehilath Anshe Maarabh, the Rev. Dr. Liebmann Adler, of beloved memory, who at one time in 1864 left his own temple to preach a sermon before Sinai Congregation on Yom Kippur.

The second Sinai Temple was locat-

*For the facts relating to the history of Sinai Congregation from 1864 to 1871, we are indebted to the historical committee of Sinai Congregation, consisting of Mr. J. L. Gatzert, Chairman; B. Loewenthal, Elias Greenbaum, Leopold Mayer and Julius Rosenthal. This committee prepared a written document covering that period and this document, which they call "Contributions to Sinai's History," they have placed at our disposal. We frequently copy their manuscript verbatim.

ed at the corner of Third Avenue and Van Buren Street. The property was deeded to the congregation April 1st, 1863, for seven thousand dollars.

On September 15th, 1871, Sinai Congregation sold the above property to Benjamin Lombard for \$62,500, on which he paid \$2,500 cash, and was to pay \$7,500 cash upon delivery of warranty deed sixty days from October 1st, 1871; balance in three equal annual payments with interest at 8 per cent per annum. Owing to the great fire of '71; Mr. Lombard failed to take the property and after long and tedious litigation the property reverted to Sinai congregation. On August 20th, 1880 the congregation sold this property to Rezin Lancaster for \$30,000.

The above property is the lot on which the Fisher Building, at the corner of Dearborn and Van Buren Streets is now located.

DEDICATION OF TEMPLE.

In the spring of 1863 the new temple at the corner of Third Avenue and Van Buren Street was dedicated with appropriate ceremonies by Dr. Maurice Meyer of New York. The music was rendered by a choir consisting of Mr. Simon Florsheim, Mr. and Mrs. Samuel Alschuerer, Miss Holden and Mr. Bischoff, and led by Mr. John Molter, who was a popular organist for many years. It may be noticed in passing, that on this occasion all members, by common consent, took off their hats during divine services, thereby abolishing an oriental custom and establishing a uniformity of action in this regard.

PAROCHIAL SCHOOL.

While Sinai Congregation from its beginning realized that the work in its pulpit must be of greatest importance, it conceded that for the time being the establishment of a Parochial School was necessary and therefore gave this matter careful attention. A special building was erected next to the temple for the use of the school and several teachers were engaged to give the pupils daily instructions in the same branches of education as those which were then obtained in the public schools. Mr. F. Helmbach, successor to Mr. Hyman, was the head teacher for several years and until the school was changed from a day to a Sabbath school. His services as teacher in the Sabbath school in connection with the office of reader were continued until April 1st, 1884, when he was retired with a pension.

CALL EXTENDED TO DR. CHRONIC.

In 1865 Mr. B. Schoneman, when in Europe, consulted Dr. Abraham Geiger upon the subject of securing a suitable candidate for Sinai's pulpit, and at his advice Mr. Schoenemann went to Koenigsberg to see Dr. Chronic. Upon Mr. Schoenemann's return to America and his report to the congregation, Dr. Chronic was elected for a term of five years, at a salary of three thousand dollars per annum.

Dr. Chronic's reputation for fine

scholarship had preceded his arrival, and his professional work more than satisfied the expectations of a number of Sinai's most prominent members. Besides attending to his official duties he issued a German monthly magazine, in the interest of Jewish reform, called "Zelchen der Zelt," and delivered one or more courses of ethical lectures in the old Metropolitan building.

At the Rabbinical Conference held at the home of Dr. Samuel Hirsch, of Philadelphia, in 1869 and attended by Doctors Wise, Einhorn, Adler and other leading reform representatives of America, Dr. Chronic, the delegate of Sinai congregation, made a motion without comment to transfer the Saturday Sabbath to Sunday. This proposition was referred to a committee to report at the next meeting which was to take place the following year at Cincinnati, Ohio, but this meeting never convened; no action was ever taken upon Chronic's proposition.

Probably no more accurate estimate of Dr. Chronic and his work can be rendered than that given by Mr. Julius Rosenthal in his interview on Sinai's Sunday Services, printed in the Reform Advocate on January 14th, 1898. In part Mr. Rosenthal says: "The memory of Dr. Chronic and of his sermons and lectures is still fresh in the minds of the living who had the pleasure of listening to him. As a man and teacher admiration for him has not abated. He was the one that made it clear to those that were as yet undecided in the opinion about Sunday services, that it is the only remedy for the preservation and dissemination of prophetic Judaism. It was Dr. Chronic who made us acquainted with the teachings of Dr. Samuel Hirsch of Luxemburg, Germany, and his catechism, thereby satisfying us, that if a man like the latter, whose faithful adherence to Judaism cannot be doubted, conceded it necessary for the preservation of Judaism to introduce a Sunday Sabbath, such innovation in the transfer of the Saturday to the Sunday service could absolutely not be non-Jewish.

CONTRACT WITH ROSEHILL CEMETERY COMPANY.

A contract was made with the Rosehill Cemetery Company on July 15th, 1867, for a plat of ground to be used as a cemetery by Sinai Congregation. This was the first instance of its kind in Chicago where a Jewish congregation secured burial lots in a non-Jewish cemetery. This, however, was accomplished only after a considerable opposition on the part of a large number of members. This contract was for two hundred and three burial lots, averaging about three hundred square feet each, at eleven cents per square foot; fifty-three of these lots were to be taken and paid for at once, the remainder of one hundred and fifty lots were to be taken and paid for at the rate of thirty lots per annum, bringing the last installment to July 15th, 1872. Rosehill Cemetery Company further

extended the privilege to Sinai Congregation to purchase within ten years one hundred and fifty additional burial lots adjoining the original plat at one-half the rate at which burial lots are sold by said company at the respective time of this purchase.

Blocks of burial lots were subsequently deeded to Sinai Congregation as follows:

October 15th, 1884, 11,550 square feet, \$2,000.

June 19th, 1890, 32,639 square feet, \$9,791.70.

July 29th, 1899, 22,286 square feet, \$14,486.22.

Mr. B. Schoenemann held the office of president from 1861 to 1863. From 1863 to 1899, the following held the office of president in Sinai Congregation:

From '63 to '65, J. M. Stine; from '65 to '67, Godfrey Snydacker; from '67 to '68, Simon Florsheim; from '68 to '70, Elias Greenebaum; from '70 to '73, Gustave Eilie; '73 to '77, B. Loewenthal; '77 to '78, G. Snydacker; '78 to '79, B. Loewenthal; '79 to '80, M. Selz; '80 to '83, G. Snydacker; '83 to '86, B. Loewenthal; '86 to '96, J. L. Gatzert; '96 to '99, Albert Fishell. In 1899 Mr. Adolph Loeb was elected, who was re-elected at the last general meeting.

The following were secretaries of Sinai Congregation from 1861 to 1873:

R. Guthmann, J. L. Gatzert, John Cahn, Simon Florsheim, L. Friedman.

At a meeting of the congregation held Sept. 1, 1872, for the purpose of revising the constitution, a motion was made to strike out from the constitution the words "Biblical Sabbath." The motion was lost; sixteen voted for it and twenty-six against it.

DOCTOR KAUFMAN KOHLER.

In October, 1871, just before the great fire, Sinai Congregation extended a call to Doctor Kaufman Kohler, who was then minister of Beth El Congregation, Detroit, Mich. The doctor accepted the call and was preparing to come to Chicago to take charge of Sinai's pulpit. The reverend gentleman was induced to come to America by the Detroit congregation two years previous; he had been warmly recommended to Beth El Congregation by European and American scholars of note, especially Doctors Geiger, Elnborn and Lilienthal. He was then a young man scarcely in the prime of life, but already noted as a scholar and fine pulpit orator. But before he completed his arrangements at Detroit to leave for Chicago, the great fire broke out on the evening of Oct. 8, 1871, and Sinai Temple was destroyed. Beth El Congregation of Detroit eagerly re-elected Doctor Kohler as rabbi for a term of years, but Sinai Congregation decided to rebuild at once and they were unwilling to release him. Doctor Kohler arrived in Chicago on Thursday, October 29, 1871.

Dr. Kohler was born in Fuerth, Bavaria, in 1843. Of orthodox parentage, he was in youth an ardent and unflinching adherent of Rabbinism. But his University studies, and especially the deepest application to and study of the

History of Jewish Institutions and above all of Jewish thought, soon convinced him that the Jewish Religion had been undergoing development from its earliest period, that each age adopted rites and symbols which expressed these eternal truths in a manner best suited to its intellectual condition, and that it was a most dangerous fallacy to regard Judaism as identical with its ceremonies and creeds of centuries ago.

These views were strengthened by a thorough critical study of the Bible and Rabbinical literature, and when his thesis for the Doctor of Philosophy degree, entitled "Der Segen Jakobs," appeared, it showed him to be one of the most radical, but also most loyal adherents of Reform Judaism and one of the earliest of the new school of Bible critics.

Under his ministry at Chicago a new and larger Synagogue was dedicated by the congregation and many converts to the cause of positive Reform Judaism were secured for it. Here Dr. Kohler introduced Sunday lectures in addition to the regular Sabbath serv-

ices, officiated. Mr. Berthold Loewenthal was then president of the congregation. The congregation then had about 80 members, and a fair representation of the membership was present on this auspicious occasion. A majority of the congregation had for years been convinced of the need and justice of Sunday services; others were educated up to this idea by the gifted spiritual leader who was then the honored occupant of Sinai's pulpit. Up-held by their Jewish optimism and strengthened by their enthusiastic earnestness of purpose, their persistent endeavors had won for them success. They considered Sunday services a necessity for the preservation of Judaism in America. With them it was a conviction of a religious obligation and all the negative views of the congregations in America could not swerve Sinai's handful one iota from what it conceived to be its duty in the crisis which threatened to estrange the rising generation from the synagogue.

The following resolutions were unanimously passed at a special meeting of the congregation held September 1st, 1872: "Be it resolved, first, that a better attendance at the public worship is henceforth expected and thereby an interest and progress in religion attained. Whosoever advocates Saturday shall show it by example, and he who advocates Sunday shall not stay away, as an attendance will bring about material understanding and harmonious action cherished by all.

2. It is conceded on all sides that the light participation in our public worship is a detriment and reproach upon the congregation and Judaism, and that either one change or another must follow, therefore, if public worship on Saturdays is upheld by the members the question of a change will rest, otherwise it will soon come up again as a natural consequence.

3. For the purpose of affording an opportunity to the youth to hear sometimes a word of religion, this congregation will as soon as possible arrange for a periodical or Sunday service or lecture, and the members shall use their influence upon the youth to have them attend the same.

At a general meeting of the congregation held on April 6th, 1873, it was resolved, that the frame house standing on the lot purchased from Culhertson by the congregation should be moved to the rear of the lot and that Doctor Kohler should be allowed to occupy the house as his residence. Martin's Hall was rented.

During the month of November, 1873, Doctor Kohler sent a communication to the Board of Directors of Sinai Congregation complaining of the small attendance of the members at his lectures on Saturday.

At the special meeting of the congregation the Board of Directors submitted to the congregation Doctor Kohler's communication, with the following additions by the Board:

"The undersigned Board of Directors



DR. KAUFMAN KOHLER.

ices, which he labored to prevent from superseding the latter. His efforts met with great success.

The site of the present temple, southwest corner Indiana avenue and Twenty-first street, was bought in October, 1872, from Mr. C. M. Culbertson for the sum of \$35,000, including a two-story frame house; size of lot, 100 feet on Indiana avenue by 160 on Twenty-first street.

At a meeting held Oct. 27, 1872, the following committee was appointed to look into the matter of establishing Sunday services: Elias Greenebaum, Berthold Loewenthal, Godfrey Snydacker, James Mayer and J. Beiersdorf.

On Nov. 24, 1872, the School Committee was instructed to confer with Doctor Kohler in regard to writing a book on Jewish Religion and History for the use of the Sunday School.

Sunday services were held for the first time in Sinai Congregation at Martin's Hall on the 15th day of Jan., 1874; Doctor Kohler, minister of the congre-

tors beg to submit to you the following in connection with the communication of Rev. Doctor Kohler: Considering that the demands of Rev. Doctor Kohler in regard to the participation of the members in our public worship are just and fair, and that his position cannot give him any satisfaction unless the congregation hears his lectures and profits by his instruction, and,

"Considering further that it is of vital importance for you to retain the valuable services of the reverend gentleman, who, notwithstanding the brilliant inducements offered him from abroad, is willing to remain with you, provided he can gain the conviction that he enjoys your confidence, and can exercise a beneficial influence on the religious and moral education of the congregation, we beg to recommend to you the adoption of the following resolutions:

"1. Resolved, That the Sinai Congregation express its full and implicit trust and confidence in the ability, learning and devotion to Judaism of the Reverend Doctor Kohler, and its wish to retain his valuable services for the benefit of the young and the old by all means.

"2. Resolved, That we consider it the duty of every member of our congregation to attend promptly to public worship on the historical Sabbath, and are willing to preserve it in its proper integrity, but it appears from practical experience that a large number of our members are prevented by circumstances from enjoying the benefits thereof and in order to give them and to the rising generation an opportunity to receive religious instruction weekly, provision shall be made for this purpose as soon as practicable in addition to the present worship."

(Signed by the entire board.)

The first resolution expressing full confidence of the entire congregation in Doctor Kohler was carried unanimously. The second resolution pledging to keep up the historical Sabbath in all its integrity as a duty of all good Israelites, and to establish a Sunday service, besides the regular Sabbath service, for those who are prevented from attending on Saturday, was amended by inserting Friday evening instead of Sunday. The amendment was upon motion tabled unanimously, and the second resolution was then carried unanimously.

Doctor Kohler's salary was fixed from the beginning at the rate of \$3,000.00 per annum.

The holiday services of 1874 were held in the Church of the Messiah, corner of Twenty-third street and Michigan avenue.

The corner-stone of the present temple was laid on June 20, 1875. In the corner-stone were deposited the following documents: History of the congregation from its organization to date, written by Mr. Herman Felsenfeld, secretary of the congregation; consti-

tution and by-laws of Sinai Congregation; complete list of members; list of officers and Building Committee of the same; the daily papers of this city: Tribune and Times of date, Inter Ocean, Post and Mail of June 19, Journal, June 18; Jewish organs: Jewish Messenger of New York, June 11, Jewish Times of New York, June 18, American Israelite of Cincinnati, June 18; printed sermons of Doctor Kohler, delivered in August, 1873, and in January, 1874; the last annual report of M. M. Gerstley, president of K. A. M.; Legal News, June 18, 1875, containing decision of the Supreme Court of Illinois in reference to the lawsuit between Sinai Congregation and Lombard, affecting the congregation's property, corner Van Buren street and Third avenue; the last city comptroller's report for the year ending April 1, 1875; last report of Board of Trade for 1874; last report of Chicago Relief and Aid Society, and the last report of the United Hebrew Relief Association. The speakers on this occasion were Doctor Kohler and President Loewenthal. The Germania choir furnished the music. The total cost of the temple reached the sum of \$128,000.

The dedication of the temple took place on April 8, 1876.

A special meeting of the congregation was called for October 6, 1874. The object of the meeting was to consider the feasibility of uniting with Kehilath Anshe Ma'arab as one body.

It was moved and seconded that the Congregation is ready to unite with K. A. M., if it can be done upon satisfactory terms. This motion was carried.

It was then moved and seconded to appoint a committee of nine to confer with a similar committee of K. A. M., if said Congregation should appoint such a committee of conference, for the purpose of uniting the two congregations. This motion was also carried.

It was moved to instruct the committee representing Sinai Congregation that a consolidation with K. A. M. can only take place provided the Sunday service will be guaranteed to Sinai Congregation. A substitute was offered to instruct the committee of Sinai Congregation to endeavor to preserve the Sunday service, but if this be the only obstacle in the way of the consolidation to report back to the Congregation.

An amendment to the substitute to make it read: "That the committee be instructed to preserve the Sabbath and Sunday services" was accepted by the mover and was then passed unanimously.

The following committee of conference, of which the president was by motion made a member, was then appointed: B. Loewenthal, E. Greenebaum, Charles H. Schwab, M. Einstein, S. F. Leopold, D. M. Lindauer, H. Felsenfeld, G. Eliel and G. Snyder.

The Committee on Conference re-

ported as follows, at a special meeting held November 24, 1874:

"Your committee of nine appointed to confer with the similar committee of K. A. M. for the purpose of examining into the feasibility and practicability of effecting a fusion of the two congregations beg leave to submit to you the following report:

"Upon notice to the President of K. A. M. a committee of nine was also appointed by said Congregation to meet with us and to discuss the object in view. Three meetings of the combined Conference Committee were held.

"While the deliberations were generally friendly and courteous, both committees were bound by instructions antagonistic to each other. Our committee was to insist upon the guarantee of a Sabbath and Sunday service, and the committee of K. A. M. was to oppose the Sunday service under all circumstances, and to make no other concession for the instruction of those who are unable to participate in the Sabbath service, except lectures on Friday and Sunday evenings alternately.

In a congregational meeting of K. A. M. intervening between the second and third meetings of the Conference Committee no change whatever was made in their instructions, as far as we were able to ascertain. Thus we may safely say that your committee is utterly unable to come to any understanding with the committee of K. A. M., and from all appearances a union of the two congregations seems impossible, wherefore your committee begs to be discharged."

(Signed by the entire committee.)

The committee was on motion discharged.

A Building Committee was appointed consisting of the following: Charles H. Schwab, S. Florsheim, M. A. Meyer, Henry Leopold, G. Snyder, G. Eliel. Charles Schwab was appointed chairman and S. Florsheim secretary.

The committee recommended the adoption of the plans for the new temple, submitted by Burling & Adler, architects. The recommendation was accepted by the congregation. Mr. Leopold Miller and Jacob Friedman were added to the Building Committee.

At a general meeting of the congregation held April 4th, 1876, the salary of Doctor Kohler was unanimously raised to \$4,000 per annum.

In the year 1876 a convention of Jewish congregations was held in New York City for the purpose of considering vital questions concerning Judaism in America. Sinai Congregation was represented at this convention by its secretary, Hermann Felsenfeld. The delegate reported to the congregation that a Theological Seminary Association was created at the convention and upon motion the President appointed the following committee to consider the feasibility of the recommendation of Delegate Felsenfeld that Sinai Congregation become a member of the

Seminary Association: G. Foreman, B. Schoeneman and A. Hart.

At the annual meeting of the congregation, held March 27th, 1879, Julius Rosenthal proposed the following amendment to the by-laws:

No Hebrew shall be taught in the Sabbath School of the congregation.

No action was taken on this amendment at that meeting.

At the special meeting of the congregation, June 17th, 1879, the president, M. Selz, announced that the meeting had been called for the purpose of considering the formal resignation tendered by Dr. Kohler.

Following is a copy of Dr. Kohler's letter of resignation:

M. Seiz, Esq. President Sinai Congregation.

Dear Sir:—As you are no doubt aware, it has since years been a matter of constant complaint from the pulpit and of sad discouragement both to the members of the congregation, and to myself, that my persistent efforts and pleading in behalf of a larger participation in Divine Service and a greater appreciation of our sacred cause, failed to arouse our members from their indifference and lethargy, which have successively been assuming a more alarming and critical state. Disheartened at last by such experience, I could not help longing for a more promising and fertile field of labor. When, therefore, about three weeks ago, the President of the Beth El Congregation, in New York, opened a correspondence with me in reference to the pulpit soon to become vacant by the retirement of my father-in-law, Dr. Einhorn, I, considering what I owed to my own future, felt bound to express my willingness to accept the call although no material advantages were offered to induce me to take this step.

The pending negotiations having now been brought to a close and the contract having been ratified by the Beth El Congregation enjoining me to enter upon my new duties by September 1st, 1879, I herewith tender you my resignation to take effect on the last day of August, 1879.

It would be a vain attempt for me to describe my feelings of keen sorrow at the thought of parting with a congregation in which I have these nearly eight years lived in unclouded harmony working and striving in common with it for a great and holy cause, and with the members of which I have, while ever in sympathy, sharing their joys and griefs, past in cordial friendship many of the most pleasant days of my life, the memory of which time can never blot out of my mind.

I can only give expression to my most sincere wish and prayer, that with the help of God, the congregation may find a leader more successful than I have been in promoting its material and spiritual welfare and in rousing the interest of all its members in upholding the standard of radical yet positive Reformed Judaism, to which the congregation is pledged by its past

and with which alone it will, unshaken by fears and trials, grow, I trust, in power and influence.

I especially regret, being obliged to leave here so shortly before the autumn holidays, but hope for kind indulgence in a matter which was beyond my power to alter, intending to continue holding regular services and lectures during the summer until the close of my term.

Assuring you in behalf of the Sinai Congregation generally and individually of my lasting sympathy and friendship, hoping and wishing that these relations will continue unaltered by my departure, I remain,

Yours most respectfully,
Dr. K. Kohler.

On motion the resignation of Dr. Kohler was accepted to take effect June 30th.

The free use of the parsonage was tendered to the Reverend Doctor for the ensuing months of July and August.

During the holidays of 1879 Reverend M. Samfield of Memphis, Tennessee, officiated in the pulpit of Sinai Congregation.

On Rosh Hashanah a collection was taken up in the Temple for the relief of Memphis sufferers from the yellow fever epidemic.

At the special meeting of September 30th, 1879, a vote was taken upon the motion of Julius Rosenthal to discontinue instruction in Hebrew in the Sabbath School, and the motion was lost, but a motion to adopt the recommendation of the school committee to establish a separate class for the study of Hebrew was carried.

The following resolutions were adopted at a special meeting held February 19th, 1880:

"With a view of securing to this Congregation a minister whose name will be an honor to Judaism and of whom we may have reason to expect that by word and deed he will teach the tenets of our faith in full accord with the convictions shared by all members of this Congregation; and thereby inspire young and old with that love for our holy cause which to the preservation of our religion is essential.

"Be it resolved, that the Executive Board be herewith requested to invite and receive applications for the position of minister of this Congregation from Jewish Theologians of modern reform principles and of good repute, who have graduated at a German university, with honor, are excellent also in all those branches of study which characterize the learned Rabbis of our day and who are good orators, able to preach in the German and English vernacular.

"Resolved, that inasmuch as circumstances over which we have no control prevent a large number of our members and young Israel especially from attending public worship on the biblical Sabbath, this Congregation considers it an imperative duty to continue to hold services on the common day of rest, and to this end it

shall be the duty of the incoming minister to attend to all functions of his station on Sabbaths and festivals and to deliver lectures before this Congregation on every Sunday.

"Resolved, that the incoming minister shall also take charge of our Sabbath school and devote a portion of his time to the instruction of a class of young men and ladies who have graduated from our Sabbath School and are desirous of making further advancement in Jewish lore and history."

ELECTION OF DR. EMIL G. HIRSCH

It was in July, the midsummer month, that a new star appeared on the firmament of Sinai Congregation. At a special meeting of the Congregation held July 25th, 1880, Reverend Dr. Emil G. Hirsch, of Louisville, Kentucky, the worthy son of an illustrious father, was unanimously elected minister of Sinai Congregation.

Dr. Hirsch was destined to uplift Sinai Congregation to an eminence far above many other Congregations in Israel.

He hastened the ripening of all the plans and projects, thoughts and teachings entertained by Sinai Congregation in the interest of Reformed Judaism; he impressed the world with the power and potency as well as the everlasting vitality of the ethics of Israel's prophets; he turned the searchlight of truth upon the past and present life of the Jew and forced many of our Christian neighbors to recognize the true traits of the character of the Jew and of his misunderstood religion.

On Rosh Hashanah eve September 5th, 1880, Dr. Hirsch delivered his inaugural sermon before Sinai Congregation. His theme was "The Crossing of the Jordan" and his text "V'attem tisso mim'kom'hem," "Then ye shall remove from your place." In this sermon he sounded the keynote of true Jewish Reform when he said: "The mission of reform is twofold, critical and constructive. It is the sacred duty of modern Judaism to construct on the eternal principles of Judaism, an all embracing philosophy of life. Forward! From the spot where we are resting. Follow me to the dying decades of the Eighteenth century! A hurricane is sweeping over both hemispheres; America and France are in the throes of a new era. But where does the storm bring in its foils life, where death? Beyond the ocean they defy reason—but she can with bloody hands only tear down, not build up; here, on this side of the Atlantic, with the God of their fathers a living presence in their hearts, the sturdy champions of the Revolution, not only tear down, they build up. Let these instances suffice! Let us, too, heed their warning. Forward! That is indeed the order of the day; but only when the arc of the covenant leads the way. But on the other hand, let us not forget that this idea of the covenant which makes us kin to the

Infinite must ever remain a living thought, not degenerate into a dead dogma. If Judaism protests with all the fervor, that strength and truth of conviction can command, against the dogma of materialism; it does no less raise its voice against the materialism of dogmas. Like Reuben and Gad our Congregation is commissioned and pledged to march the advance guard of the army and bear the brunt of the battle."

These were powerful words, spoken for the first time by the new Rabbi in Sinai's pulpit, in a clear, resonant



REV. DR. EMIL G. HIRSCH.

voice, and with a faultless pronunciation of the vernacular. The Temple was crowded to its utmost capacity, the congregation was spellbound and captivated by the earnest eloquence of the masterful speaker, whose words carried conviction to every soul. The hush and silence of the attentive listeners lingered with the audience even after the voice of the speaker had ceased to vibrate, and silently the vast concourse of people dispersed in deep communion with their newly awakened thoughts. Sinai became conscious on that memorable Rosh Hashanah eve that it must follow this bold and brave leader, or otherwise, retrogress and become unfaithful to the principles of Reform Judaism."

Dr. Hirsch was elected for a term of ten years at a salary of \$3,600 per annum.

At the semi-annual meeting of the congregation, held September 20th, 1881, a committee of three was appointed, on motion of Mr. Julius Rosenthal, consisting of Dr. E. G. Hirsch, Julius Rosenthal and B. Lowenthal to draft resolutions expressing the profound sorrow and the deep felt grief of Sinai Congregation of Chicago at the death of President Garfield, the martyr, who fell a victim to the bullet fired by the hand of an assassin. The Committee reported as follows:

"The Sinai Congregation of Chicago in general meeting assembled feel it their duty in presence of the mournful calamity, that today has visited the nation in the demise of James A. Gar-

field, to give expression to the feelings swelling their hearts.

In common with all loyal citizens they recognize in the departed chief-tain the noblest illustration of the possibilities of the American character. His short administration of public affairs in the responsible office of chief magistrate as his sterling worth in the long career of public devotion had elicited from them their unqualified admiration. His heroism on the bed of agony has revealed to them his noble manhood.

He is dead, and in this sad reality disappointing their fondest hopes and earnest prayers for his ultimate recovery, the members of this congregation pledge themselves to emulate his noble example in the several duties of life.

To the bereaved widow and family, this Congregation extend their warmest sympathy in the hope that the knowledge that millions weep with them may prove a soothing balm for their burning wound.

Resolved, That these sentiments be spread upon the minutes of the Congregation and a copy, signed by the Minister, President and Secretary of this Congregation, be transmitted to Mrs. James A. Garfield.

The resolutions were adopted by a rising vote.

According to the semi-annual report of the Board of Directors, dated September 12th, 1882, the Congregation was in a very prosperous condition and a marked improvement in the affairs of the Congregation was noticeable in every department. The membership was increasing rapidly, the finances showed a prosperous and thoroughly satisfactory state of affairs, and what was most gratifying was the fact that Sinai was becoming a recognized religious force in the community. The new members who flocked to Sinai's standard all occupied representative positions in the Chicago Jewish community and the future prospects of Sinai were very bright and promising.

At the annual meeting on March 27th, 1883, the Board of Directors recommended "that in the event of a death in the family of any member of this Congregation the funeral services, if so requested, may be held in the Temple," and this was adopted.

Mr. Leopold Mayer offered the following:

"Resolved, That all confirmations shall in future take place on the Sunday preceding Shebuoth, or on the said Holiday if the same happens to fall on Sunday." This resolution was unanimously adopted.

At a special meeting held April 21st, 1884, \$6,500 were appropriated for the building of a gallery in the Temple, and \$4,000 for re-decorating the same. The building of the gallery was a necessity for the membership kept on increasing and seats in the main auditorium were nearly all sold.

On March 26th, 1885, Mr. F. Heimbach, the teacher and reader of the Congregation, was relieved from fur-

ther duties and a pension of \$1,000 per annum was voted to him for life.

The annual meeting, March 26th, 1885, Mr. J. L. Gatzert offered the following resolution: "Owing to the arduous labors devolving upon our worthy minister, Dr. E. G. Hirsch, this Congregation hereby resolves to relieve him from the duty of preaching on Saturdays." Action on this resolution was postponed until the next special meeting held April 9th, 1885, when it was adopted by a vote of 28 affirmatives and 15 negatives.

At the same special meeting the question of the use of Hebrew in the services came up in the shape of a recommendation of President Loewenthal. Mr. Herman Felsenthal offered the following resolution:

"Resolved, That this Congregation regard the reading in Hebrew of the time-honored "Shema" and the "Kedusha" during services as specially Jewish, and that their accents so familiar to the Jew of every land, shall not be missed in any Jewish house of prayer. The whole question was referred to the Committee on Public Worship, with power to act.

The following motion offered by Mr. Julius Rosenthal was unanimously adopted:

"Resolved, That the Abrahamic rite is not an essential condition, the compliance with which must precede or follow admittance to membership in Sinai Congregation."

The salary of the minister was raised to \$4,500 in 1882, and in 1883 it was raised to \$5,000. In 1885 it was raised to \$6,000, and in 1886 to \$7,000.

Upon motion of Mr. Snydacker, made at the annual meeting, March 29th, 1886, the Congregation voted \$150 to the Hebrew Union College of Cincinnati, and Alliance Isrealite \$200.

The following recommendations of the Executive Board were unanimously adopted at the annual meeting of April 4th, 1887. First, to excuse Dr. Hirsch from officiating at funerals on Sunday mornings; to pension the sexton, Louis Mayer, for his natural life at \$400 per annum; that the salary of Dr. Hirsch be raised to \$7,500.

At a special meeting of the Congregation December 25, 1887, the following resolutions were unanimously adopted:

Whereas, the ministrations of our highly esteemed minister and teacher, the Reverend Dr. E. G. Hirsch, during the last seven years have been fruitful of the most flattering results; and,

Whereas, under his care and guidance the aims and objects of this Congregation have been developed and furthered to a degree beyond our most sanguine expectations, and,

Whereas, in acknowledgment of these facts we deem it a high privilege to administer to the comforts of the Reverend gentleman and his worthy family in a manner commensurate to their position, and,

Whereas, the present parsonage is no longer suitable as a residence for our minister, owing to the condition and

location of the building, necessitating an early and at the same time permanent change, and inasmuch as the contract of our Congregation with our worthy minister will expire April, 1890; therefore, be it

Resolved, That the trustees of this Congregation are herewith empowered and instructed to extend the contract of Dr. E. G. Hirsch for a term of ten years from the first of April next and that his salary shall be fixed at a rate of \$12,000 per annum from said date, and his life insurance policy of \$5,000 be kept in force during the continuance of said contract.

In the minutes of the regular meeting of the Executive Board December 28th, 1885, we find the following:

"Dr. Hirsch reported to the Board that for the reason of a lack of worshipers no service had been held on Saturdays for the past four weeks, that on each Sabbath morning the Temple had been open, minister, sexton and choir were on hand, but no audience.

TWENTY-FIFTH ANNIVERSARY.

On Sunday, the 16th day of May, 1886, Sinai Congregation celebrated the twenty-fifth anniversary with appropriate ceremonies. In the morning services were held in the Temple, corner Indiana Avenue and Twenty-first street, which were largely attended. Great preparations had been made for the event, which was made one of general rejoicing and thanksgiving. The pulpit was arrayed in all the gorgeous magnificence of the choicest flowers and the tasteful arrangement was beautiful in the extreme. Along the entire front of the pulpit was a profuse bordering of lilies, above which were placed vivid-hued geraniums, and towering behind these were a row of blooming cattia lilies, interspersed with palms. In the rear of the pulpit was a tasteful arrangement of begonias, of variegated colors, and growing palms and ferns immediately behind the reading desk, which was ornamented with bouquets of rare cut flowers, the flags of America and Germany were crossed and between the tasteful festoon were hung the silver letters "C. S. C."

The organ loft was profusely draped with verdant festoons, and on either side were suspended the figures "1861-1886." The front of the galleries and the gas pendants were all adorned with graceful festoons of green, and hanging baskets of trailing plants and bright-hued flowers. On the platform were seated a number of leading Rabbis, among whom were Dr. Samuel Hirsch of Philadelphia, the venerable father of the incumbent of Sinai's pulpit; Dr. Samuel Sale, minister of Congregation Anshe Ma'arab, Dr. Kaufman Kohler of Congregation of Bethel, New York; Dr. B. Feisenthal of the Zion Congregation, Chicago; Dr. Liebman Adler; Dr. Emil Hirsch, and others. Dr. Hirsch opened the exercises with a brief tribute to the day, and to the noble leaders of progress and reform

in the Synagogue, he then introduced Dr. B. Feisenthal, the first Rabbi of Sinai Congregation, who delivered a German address commemorative of the occasion. After singing by the augmented choir, Dr. Kohler was introduced. The learned doctor who, for eight years presided over the Congregation devoted himself to the consideration of the leading tenets of progressive Judaism. He congratulated the audience upon the phenomenal success which they had achieved and trusted that still greater blessings were in store for them. The venerable Dr. Samuel Hirsch of the Reform Temple of Philadelphia then followed in an able address in German, which was attentively listened to. The choir then tendered an appropriate anthem, after which Dr. Hirsch closed the exercises with an eloquent address.

In the evening a banquet was attended by most of the members of the Congregation accompanied by their wives. The President of Sinai Congregation, Mr. J. L. Gatzert, presided and delivered an eloquent address of welcome to the members and the honored guests. He referred to the work and record of the chief guests of the evening, Dr. S. Hirsch, the father of the present Rabbi of Sinai, he described as the veteran pioneer of Jewish reform who, far in advance of his surroundings stood for progressive ideas of religion, even forty years ago. Dr. Feisenthal, he said, plowed the fertile soil from which a Sinai arose inspiring new hope for the perpetuation of a Judaism whose purity and influence cannot be impaired by the superstitious notions of the bigots in Jewish ranks, nor by the assumedly new theories in ethical societies. He referred to Dr. Kohler's great work while in charge of the congregation and to his labors at the Pittsburg Conference, and in conclusion he spoke of Reformed Judaism, holding that retrogression was now impossible, inasmuch as "investigation" and thought had taken the place of blind adherence to lifeless forms and obsolete customs."

The toasts and responses were as follows:

"Chicago Sinai Congregation," response by the First President of the Congregation, B. Schoeneman; "Our Ministers," response by B. Loewenthal. "Our Sister Congregations," response by Dr. K. Kohler; "The Reformed Judaism in Europe and America," response by Dr. S. Hirsch; "Our Guests," response by Dr. Sale; "The Sunday Schools," response by H. Felsenthal; "Our Old Members," response by G. Snydacker; "The Pioneers," response by Leopold Mayer; "Our Absent Friends," response by Dr. E. G. Hirsch.

In April, 1888, Rev. Dr. Samuel Hirsch of Philadelphia, came to Chicago, with the view of making this city his home, and Congregation Sinai extended to the father of their minister a royal welcome. Highly complimentary resolutions were passed at a special meeting of the Congregation, and he was unanimously elected an honor-

any member of the Sinai Congregation.

The membership continued to increase and it again became necessary to enlarge the seating capacity of the Temple.

A special committee was appointed consisting of nine members to consider and devise ways and means of making the contemplated improvements. This committee consulted with Mr. G. Adier, the architect, who estimated the cost of the change to reach the sum of about \$60,000. Some of the members of the Executive Board were of the opinion that as many of the members of Sinai Congregation have removed further south it would be advisable to build a new Temple nearer to the center, where most the members are located. But after the special committee again consulted Mr. Adier they decided to recommend to the Congregation to build an addition to the old Temple, which recommendation was accepted by the Congregation. Mr. Adier was ordered to draw plans for the addition, these plans were submitted to the Congregation by the special committee, and after a thorough examination of the plans and specifications the recommendation of the committee was concurred in.

The next annual meeting of the Sinai Congregation was held at the vestry rooms of Temple K. A. M. on April 4, 1892, as work had been commenced on the addition to Sinai Temple. At that meeting Sinai Congregation donated \$500 to the Russian Refuge Society.

SINAI'S BEAUTIFUL TEMPLE.

The remodeled, enlarged Temple was finished in October, 1892. The Temple has been materially extended in area; new stairways and new exits to the building have been added and the seating capacity largely increased. New and complete systems of electric lighting and ventilation have been introduced, the decorations are all of the most complete character. The walls and ceilings are covered in implicate patterns in many colors, the whole effect being very quiet and harmonious. The chief feature of the new interior consists of the organ loft gallery and its frame; the treatment of this in plastic ornamental work colored in gold is very rich in effect. The lighting, which is all electric, is well distributed and very soft in effect. The seven domes in the ceiling are arranged for this purpose in a novel way, the result being that the lights are mostly hidden from view and a very soft and pleasing illumination produced; new stained glass of a very rich character has been introduced in all the windows, and the equipment of the building from top to bottom thoroughly renewed. The platform is a model of beauty; on each side of the pulpit are two fine, artistic, wrought iron lamps, with silk shades, the arc has been omitted, the scroll of the law not being used in Sinai Temple. The wealth of originality which the architects of Sinai Temple, Messrs. Adler

& Sullivan, have shown in the newly completed interior of the building, is well carried out in the typical forms of the decorations.

The colors which predominate in this building are the reddish browns and gold colors on the walls, and the light blue on the ceilings. The transition between the two is a bold one and gives a pleasant effect of lightness and atmosphere to the upper portion.

The ceiling is linked in effect to the walls by means of a broad frieze of heroic design—the sharp outline of which against the vaulted ceiling almost suggests out-of-door effect. The shrine is resplendent with exquisitely worked leaf designs, the golden ivory tones of which bring out the lacelike detail.

A feature of the interior consists of a series of small domes on each side of the vaulted ceiling. These domes are decorated in a most effective and unusual manner, by a repetition around them of a species of a conventionalized growth combined with curved lines, and resembling one of the old Egyptian ornaments, in which the lotus was shown, with curved lines beneath it, representing the ripples of the Nile.

Over all is shed the soft, mellow light of the stained glass in its many varied and intricate designs in which one distinguishes as the chief motif, the star of David, in a variety of forms and colors.

The re-dedication of this exquisitely beautiful edifice took place on Wednesday, September 21, Ereb Rosh-Hashanah, 1892, when services were held in the Temple for the first time after the remodeling. The Temple was crowded to its utmost limit. The interior decorations enhanced by the tasteful floral decorations on and about the platform aroused general enthusiastic admiration. Dr. Hirsch opened the services by reading an original poem, "Our Spell Words," composed by him for this occasion. This was followed by the choir chanting a response and an address by President Gatzert.

Dr. Hirsch seemed inspired. The fiery eloquence of his words when he delivered his sermon entitled "The Two Books," perfectly enthralled the souls of his listeners. A spirit of rejoicing, praise and thanksgiving seemed to hover over all. Mr. Gatzert, too, seemed to be filled with the profound thought of the solemn hour. His address was also a masterpiece, and made a deep impression. Space will not permit us, we regret, to give the inimitably beautiful sermon of Dr. Hirsch in full, but we will present our readers with a few quotations from the same. Mr. Gatzert's lecture we copy here in full. The eloquence of Dr. Hirsch is well known, but the beauty of Mr. Gatzert's composition will be a pleasant surprise to many.

Dr. Hirsch said: "To the sacred inspiration of this hour, to the solemn appeal of this house, let me bid you welcome. We return after prolonged absence to our home. At the thresh-

old meets us the New Year to usher us to the new Temple. The presence of this herald is warning to remember the caution: 'Rejoice in fear.' Not that the conceit possesses us, that excessive joy must be ransomed by corresponding depth of grief. To such dread we do not slave. The fetters of this heritage of remote days does not weigh down the wings of our soul, though in such bondage, the brightest even among the Sun-kissed minds of

the enterprise. We have reason to rejoice that our fondest expectations have been realized. And yet, mingled with the glad congratulations is the trembling tone of a more serious sentiment. The New Year's tide makes always a refrain set to a minor key. The first tribute it asks are tears. Its wreaths are wound of memories, and on many of their flowers glisten the pendants of regret. The flitting, shadowy semblance of life, it lays near



SINAI'S NEW TEMPLE.
Indiana avenue and Twenty-first street.

Greece were paying homage to tyrant fear. We know that the exultations, as well as the lamentations of mortal tongues are neither challenge nor charm to storm or lightning, to tide or wave, to fire or plague. Not by such modes may either their fury be aroused, or their ravages stayed. What should it matter to others than men, that joy abide with us? Not the gods are jealous, but men; and certainly in an hour so full of stirring thought as is this, the petty spite of possible envy cannot speed or slacken the flight of reflection.

"We have cause to be thankful to the men who doubted not but did, who devised and carried to a successful end

the reflective mind, and thus oppresses with suspicion, that vain is human deed, and deceptive human victory, the thursting, hungry heart. Like a skillful organist playing grave and fancy descent in lofty figures, the natal hour of the New Year constructs its composition on one theme, the fleetness, and flightiness of earthly existence. But this subject does not exhaust its store of motives. The prelude may, perhaps, harmonize and enunciate this old, yet ever new, side. But soon the movement passes into a more jubilant tempo. It sings of the permanent and abiding reality, to which the passing days, the seeming shadows, are but an ever changing setting.

"Paradise Lost" symbols at best idle contemplation; Paradise to be gained tests and evokes the mettle of the men. Its prospect is a fitting frontispiece to the volume, recording what poet calls 'God's Occasions.' Weave, chaste fancy and airy hope your garlands! Festoon the hearts with the flowers of dreamland! Let your palm leaf wave the greeting of peace and beckon onward the eager wanderer on 'life's upward path.' All stars set; all suns

of thlgs, stands forth also as an appeal to Israel itself, in its own household, to remember and to apply the law universal. The flower fadeth, but the spirit shali abide. Who would deny that many a blossom, beautiful and chaste, and sweetly scented, there grew in the garden of old Judaism; but these flowers fade, and when they have faded away they are dull to the message from on high. Their speech mnst be sounded by other tongues;

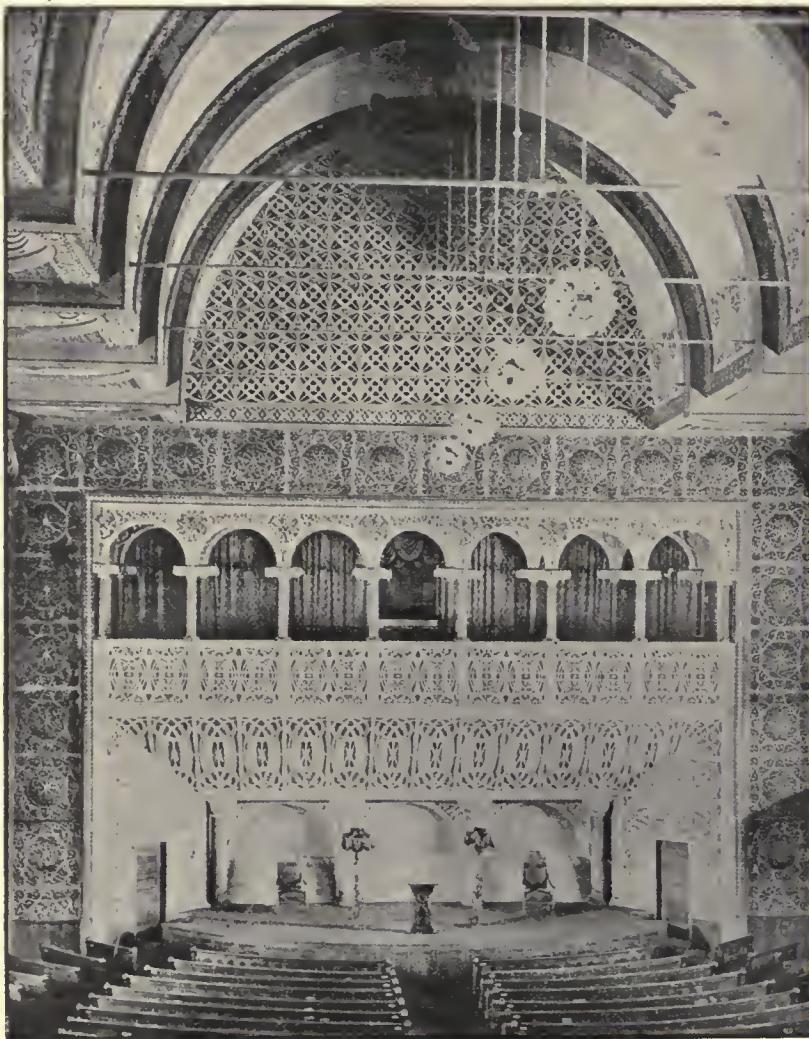
a living force, and as it links age to age, its stream broadens and deepens. More of that spirit is within the reach of new Judaism, then was in the possession of the old. In execution, then, of these views, our Congregation, inspired by its new hall of assembly, will remember its own history, and apply to its own intentions the great precepts projected on the screen of the past. Ours is the conviction, that Judaism is a destiny. The everlasting word of God found incarnation in Judaism, only as a means towards its fuller realization in the world at large. A preparation for a still more inclusive covenant of humanity is Judaism itself. The flower fadeth; Judaism will fade. The grass withereth; even the new pasturages, along which have grazed the herds of Israel, will dry up. But the spirit of God will abide. That sacred word, which is echoed by the ages and sounded by the stars will not be hushed, but its peal and appeal will win to higher motivés and nobler resolves the whole human race, on that New Year's day when Israel's volume will be closed and the new tome of a united, redeemed humanity will be begun. We make no effort to conceal this fact that for the coming of this time, we are not merely awaiting, but working. This, our Temple, welcomes all who with us, regardless of an interior religious affiliation, or of the formulation of the faith, will co-operate to bring about this hope, which is the vital spark of Judaism."

PRESIDENT GATZERT'S DEDICATION ADDRESS.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

To this new home, this temple, "nobler than the last," let me call out to you a welcome heartfelt and sincere! A welcome laden with its weight of thankfulness, heightened by its power of joy—a welcome thrilling from heart to lips with gratitude profound to HIm above, who spared me in His mercy, thus to speak it, unto you, thus lending ear to it—a welcome throbbing with gladness at the boon of witnessing the realization of our earnest wish to call our own a house of worship with surroundings as representative as the advance that has marked the phenomenal career of our beloved Sinai Congregation.

We are indebted for the enjoyment of this great change, this marvelous improvement in our Temple, to the generous spirit that pervades this entire Congregation, as well as to the members who have so cheerfully advanced the necessary funds. We are indebted to our leader and teacher, Dr. E. G. Hirsch, through whose eloquent discourses, so many have joined



INTERIOR OF SINAI TEMPLE.

burn out; your lamp is lit at a higher light. He who sails his course by your constellation may dare the voyage over life's trackless waste and be of good cheer. "The voice of the Lord is upon the waters; and the word of our God endureth forever." Storms may await the seafarer; tears may be pressed from eye, and the breast may heave the pricking sigh.

'Yet trouble springs not from the ground

Nor pain from chance.

The eternal order circles round,
And wave and storm find mete and bound,

In Providence.'

"This temple, in witnessing thus to this conception of the ultimate reality

their charms must be tokened by other buds. This is the emphasis which we lay on the spiritual factor. Judaism is not a mere memory; it is not a mere past. Those that constantly talk about the ancient religion of Israel forget that in the procession of the years, we are the most aged. The nearer we stand to the beginning the less is the number of our years. The immaturities of youth mark the religions and religious symbolism of our fathers. The ripeness of thought and the broader outlook, is characteristic of those periods that are a development out of the teachings of many predecessors. It is not true that what is old, and designated by mere old age, contains more of truth. The spirit which abideth is

our ranks, and whose aid and influence was the most potent factor in our onward march. We are indebted to our architects, Messrs. Adler and Sullivan, who in fulfilment of their promise, have re-constructed a temple for us, capable of meeting all our requirements for public services, as well as for educational and social purposes, and one which in point of interior completeness and artistic beauty compares favorably with any church building in the World's Fair city. The contractors, too, have faithfully performed their task, and may be justly proud of their participation in the remodeling of this beautiful edifice. As Chairman of the Building Committee, I feel myself especially indebted to its members, Messrs. Jos. Austrian, Albert Fishel, Lee Fox, B. Lowenthal, Edward Rose and W. S. Rosenthal, with Dr. E. G. Hirsch and Mr. Adolph Loeb as advisory members, all of whom have worked with unflagging zeal, and with untiring energy. Many have been their anxieties, many their hopes and fears, and constant their prayers that the reconstruction so generously authorized might result to the entire satisfaction of all. To the members of the Executive Board and the Pew Committee we also owe a debt of gratitude for their indefatigable labors in the readjustment of our pews, and for the happy solution of this most difficult problem. Sincere thanks are due, and are heartily tendered to the courteous officers and kind members of our Mother Congregation, the K. A. M., who opened wide their gates to us, during our temporary absence from our own place of worship. A word, too, in grateful acknowledgment to Plymouth Church, under whose hospitable roof our holiday services were held.

It is an old and honored custom in Israel to recite upon certain occasions, a portion of the history of its institutions; what more joyful occasion than this of our return? What institution more worthy than this, our Congregation? The most sanguine expectations of the original founders of this organization are certainly surpassed by the sight that greets us this evening, and yet the very height of our progress and success causes memory to travel backward to that noble band of seventeen courageous and self-sacrificing men, who, true to their convictions, joined together to form this Congregation. All honor to these pioneers, who, feeling within themselves the spirit of inquiry and progress, stood manfully by their religious ideas, and, failing utterly to introduce their views into the service of the Mother Congregation, called Sinai Congregation into existence on the 7th of April, 1861. Soon thereafter its first Temple, a very simple, wooden building on leased ground, located on Monroe street, between Clark and La Salle streets, was dedicated by the sainted Dr. Samuel Adler of New York, and a new era dawned upon the progressive Jewish element of this city. The adoption of Dr. Einhorn's prayer-book, satisfied the men of schol-

ary attainments and revived the interest in Jewish affairs among the laity.

Sinai's first and highly esteemed minister, Dr. B. Felsenthal, did yeoman's service in laying the foundation upon which our structure is reared. It was indeed no easy task, to destroy the idols of superstition, and to erect in their place a religious belief to which the mind, as well as the heart, could subscribe. The Congregation's second temple, dedicated by the late Dr. Moritz Meyer of New York, in the spring of 1865, marked even thus early a decided growth in our material prosperity. But stronger than this, and more important, a spirit of research, well calculated to strengthen the cause of reform Judaism sprang up and developed in a limited circle under the able leadership of the lamented Dr. I. Chronek, who at that time, and during the five succeeding years, occupied Sinai's pulpit.

Like to many thousand firms and individuals in our community the great fire of 1871 proved a dire disaster to our Congregation from a worldly standpoint. Our temple was destroyed, our records burned, our members scattered and busy with re-establishing themselves. One fortunate circumstance, however, rallied the leaders of our Congregation to an extent which made them equal to the emergency. The knowledge of their arrangement previously made with Dr. K. Kohler, to act as Sinai's minister from November, 1871, re-awakened the keen desire within them not to lose the services of this eminent scholar. Dr. Kohler found Sinai Congregation, though much decried by orthodox factions, an earnest, thoughtful and upward striving organization of some seventy members, well equipped to comprehend the spirit of Jewish Reform, and willing to bring sacrifices for the propagation of its theories and the realization of its ideals. Whatever the learned Rabbi's position may now be, we will ever gratefully remember that his logical arguments and forceful pleadings for a Sunday service, aye Sunday Sabbath, took root in the thought-life of our members and flourished in the fertile soil ploughed by his predecessors.

"A Congregation without a home is no Congregation." Such were the words, and others of a like import that frequently greeted the ears of a decreasing and already heavily burdened membership from the pulpit of the temporary Church, corner Fourteenth street and Wabash avenue, and the rostrum of Martine's Hall, in which places Sinai Congregation held its services. The crucial test of loyalty to the cause and the self-forgetting spirit of unfaltering devotion to the task assumed, was now supplied and Maccabean-like triumphantly borne. The Temple was erected upon its present site, at a cost of \$120,000, and dedicatory services were held in 1876. For a while matters ran smoothly until a reactionary attempt to check the reform tendencies of our Congregation injured the at-

tendance at our services, and thinned the roil of our members. The hard times in our Congregation reached their culmination in 1878. A debt of \$50,000, a salary list of about \$10,000 per annum, the almost unbearable cry of bankruptcy from our opponents, all combined to dim the lustre of our prosperity. These were times that tried men's souls; but the managers of Sinai's affairs were men of undaunted courage. With a conviction in their breasts that the cause of Reform Judaism as espoused by their congregation, could not be injured by vacillations in quarters least expected, nor by the onslaught of unprincipled antagonists, they met the unrest that threatened internal disruption by a well taught lesson that retrogression has no place in Sinai Congregation. The clouds began to fade from our horizon with the advent of Dr. Emil Hirsch in the year 1880—the seed planted in richest fields, warmed by the rays of his intellect's bright sunlight sprang into life and sent forth their fruitage. Under his able leadership our list of members increased fourfold and we now number 280 co-workers.

The expounding from our pulpit of theories of value in a practical working-day world—the various philosophies of life so clearly touched upon, the sound ethics so earnestly and impressively taught, must stimulate to greater activity in the paths of duty and of justice, must arouse the nobler, truer self, making it possible for eager listeners to become better citizens, better men and women, better Jews!

The men who forged the principles that support this organization through trials, and through struggles, through difficulties and disasters before which a weaker body would have fallen back dismayed, may see in the sacred beauty of this hour, the realization of their pure and noble ideals, may find herein the reward of their faithful labors. These men insisted upon Sinai Congregation's right to manage its own affairs without let or hindrance from other congregations or conferences; these men dared to proclaim to all the world, that Sinai Congregation, freeing itself from all burdensome, and for our time, meaningless customs, seeks the perpetuation of Judaism through the purity of its moral idea by adhering to the ethical truths contained in the Bible and the teachings of the prophets; these men and their co-workers to and of the present day, saw in the establishment of a well regulated Sunday service the only means of keeping the rising generation within the pale of Judaism. All are not here with us in the body, some having gone home, to sleep the last, long sleep—the busy brains have ceased their thinking, the hands that toiled are quiet in the rest of rests; yet in this Temple find they remembrance strong as immortality and its success shall be for them a lasting monument.

In this solemn hour, solemn, yet joyful beyond all measure, I appeal to the young men and young women here as-

sembled, to crown the work of their parents and teachers by joining our ranks with a whole heart. I ask them to place the proper value upon the sacrifices that their parents have brought in educating them with a lavish hand, and thereby fitting them out to aid in the upbuilding of the moral nature and character of our co-religionists, by reason of their own intelligence; so that, when their time comes to feel the responsibility for the continued progress of this Congregation, an institution which makes for righteousness, and will outlive us and them—the joy, the happiness and satisfaction which fill our hearts today may also swell their breasts with pride and with thanksgiving!

At the annual meeting held March 30, 1893, the recommendation of President Gatzert that the incoming board should devise ways and means for equipping the Semitic Department of the Chicago University with a requisite Library was concurred in by a motion of Mr. Adolph Nathan, that it is the sense of this meeting to raise the amount necessary by subscription from individual members, such amount not to exceed \$5,000.

The President also recommended that the Congregation assist and encourage young men studying for the Jewish ministry by setting aside one-half per cent of the annual assessments. Mr. Lowenthal then moved that the Congregation donate a sum not to exceed \$1,000 per annum out of the general fund at the discretion of the board, and this motion was carried.

President Gatzert's annual report, presented to the Congregation April 2, 1894, contains the following announcement: "The contributions from members of Sinai Congregation to the various charitable educational and other helpful institutions, are as follows:

To the United Hebrew Charities.	\$11,462.50
To the Michael Reese Hospital.	5,325.00
To the Cleveland Orphan Asylum.	3,820.00
To the Jewish Training School.	5,168.00

Averaging as a whole, 58 per cent of the entire amounts which the several other organizations have collected in the usual manner from the Jewish population in our city. Mr. Gatzert recommends to the Congregation to give to the United Hebrew Charities an extra \$500 to help to replenish their empty treasury.

According to the report of the Executive Board the Congregation then had a total membership of 304.

The following resolution was unanimously adopted:

"That the public worship committee be instructed to take into consideration the propriety and expediency of eliminating from our service on holidays the reading of lengthy prayers in Hebrew, and bring the services on

holidays in harmony with our Sunday services."

The Sabbath School was attended by 175 children. Only paid teachers are employed and no volunteers. The teachers are paid a liberal salary.

At the Executive Board meeting May 7, 1894, the following resolution was adopted:

"Whereas, the Congregation is the owner of a Sepher Thorah, the use of which in the services has been dispensed with; Therefore, Resolved, that said Sepher Thorah be donated to the University of Chicago as a part of the Semitic Library, donated by the Congregation."

The donation of the congregation to the United Hebrew Charities was raised to \$600.00 for the year 1893 to 1894.

The President reported that the Liberal Religious Congress, the first of its kind in the history of the world, had held its sessions in Sinai Temple on May 22d, 23d, 24th and 25th; that said Congress was exceptionally well attended and marks an era in their history of liberal religious movement; and that Sinai Congregation can be proud of the part taken therein by Dr. Hirsch and the members of the Congregation.

Mrs. H. L. Frank was appointed by the President a member of the Choir Committee.

The Chicago Tribune of September 15, 1894, contained the following report of a reception tendered to Dr. Hirsch on the 14th of that month: "An informal reception was given to Dr. Emil G. Hirsch by his congregation last night in the vestry room of Sinai Temple. Between 500 and 600 people were present and the greater part of the evening was taken up in greetings. The main hall was decorated with flowers, ferns and flags, and over the rotunda was a circular design illuminated with electric lights bearing the inscription, 'Sinai's Greeting.' In the center was a portrait of the doctor. While 'Home, Sweet Home' was being rendered by a mandolin orchestra Dr. Hirsch was led into the room by J. L. Gatzert, President of the Board of Directors of the church. The doctor was greeted with prolonged applause and after the quartette had sung Mr. Gatzert delivered an address of welcome. Dr. Hirsch responded saying this was the first speech he had made for twelve weeks, and he had almost forgotten how to make one. He had been glad to get away, but was equally glad to get back.

The Yom Kippur donations collected in Sinai Congregation in 1894 for the United Hebrew Charities amounted to \$12,000.00.

On March 4, 1895, President Gatzert announced to the executive board that he deemed it proper to state that he would not accept a renomination as President for the ensuing year, being prevented by the necessity of devoting his entire time to his pri-

vate affairs. The members of the Board expressed great regret that the President felt called upon to make such an announcement.

On Shebouth of 1895 subscriptions of the members during confirmation for the benefit of the Jewish Training School were inaugurated and the sum of \$1,518 was realized. On Kol Nidre Eve \$13,158.43 were subscribed by the members to the United Hebrew Charities, and on Purim of that year the sum of \$157.40 was subscribed for Alliance Israelite Universale.

The regular donation to the United H. C. was increased from \$100 to \$1,000. Twelve young men petitioned the Board of Directors for the permission to become members of Sinai Congregation without being compelled to buy pews, and their petition was granted.

At the annual meeting of 1896 the Congregation appropriated \$600 for a religious school to be established in the Jewish settlement on the West side, as requested by the Council Jewish Women's Council.

Dr. Hirsch was unanimously re-elected for a term of ten years from the expiration of his contract at a salary of \$12,000 per annum.

Dr. Einhorn's prayer book in English as revised by Dr. Hirsch was adopted by the Congregation, and a vote of thanks to Dr. Hirsch for devoting his summer vacation to the great task of translating into pure English the beautiful and inspiring prayers of the lamented Dr. Einhorn.

According to President Fishel's report April 5, 1897, the total membership was 430. The attendance at the services on Sunday showed by a closely kept record an average of 1,100, notwithstanding the severity of the storms and inclemency of the season. We quote from the President's report:

"There is, however, one thing to which I beg to call your special attention, and that is, the small number of confirmants. We take the child from its entrance to the school, carry it through from class to class, year after year, but when we hope to see it become a strong link in the chain of our Congregation, through the rite of confirmation, we meet with disappointment.

"What is the cause of this failure to secure the culminating advantages of the religious instruction imparted in the school? Having been closely connected with the Sabbath School, and having given some care and attention to the subject, I believe I can point out to you the special cause underlying the motive for failure to have pupils of the school publicly confirmed in our temple. For years past our esteemed Rabbi has advised and insisted that the young lady members of the class foster simplicity in dress on confirmation day, instead of being clad in expensive garments elaborately decorated, and this suggestion has in a great measure been complied with; but, unfortunately, another and a se-

rious feature accompanying the confirmation, that of giving large and expensive receptions to the confirmants, has gradually arisen. Another, and no less potent objection is urged, that children of rich or affluent parents are more favored with callers than those having less of the world's goods, notwithstanding the fact that they may be leading in their classes and no less worthy. This, when it becomes known to the children—as it always does—produces heart-burnings, and thus almost on the threshold of life their progress seems to be impeded by barriers erected by social conditions.

"Is it any wonder, then, that under such circumstances a man of moderate means sacrifices his own pride and that of his child, and foregoes the gratification of having him or her confirmed?

"I would therefore suggest, as a remedy, that you aid in the abolition of all private receptions to confirmants, and instruct the incoming Board to tender, in behalf of the Congregation, to the confirmants, their parents and friends, a reception in the afternoon of confirmation day at our vestry rooms, which are so well adapted for large gatherings, the expense to be defrayed out of the contingent fund, and thus the day will become to all the children, rich and poor alike, a happy and a joyful one, and to members and friends a social reunion, and the objections to non-confirmation will in great part be removed. Our congregation can well afford to take the first step in this direction, and I feel confident that ere long we will not only have the satisfaction of seeing the desired object accomplished, but that other congregations will adopt the same measures."

EXTRACT FROM REPORT OF THE

SINAI MISSION SCHOOL.

"I herewith submit to you a report of the Sabbath School of the Council of Jewish Women of Chicago, which your generous support has enabled us to carry on in a most satisfactory manner.

"We hold our sessions on the third and fourth floors of 571 South Canal Street, having there the use of four well lighted, well heated and well ventilated rooms. These sessions take place on every Saturday from 2:30 to 4:00 o'clock P. M.

"We have enrolled about 260 children with an average attendance for this season of 240.

"Our school consists of girls only. We were compelled to limit ourselves as to numbers, and after careful consideration thought for various reasons that this would be the wisest course:

"First. The boys were receiving religious instructions while the girls with but few exceptions were entirely untaught in this direction.

"Second. We thought that the lessons of cleanliness, thrift, etc., taught to the girls might be more productive of good results in the home.

"A special stress is laid on the moral and ethical lessons derived from the bible stories.

"Regarding the results, I would say that they are more than satisfactory and encouraging.

"The appearance of the children has changed greatly. Unwashed faces and unkempt heads are now the exception; now we are always greeted by the sight of clean, bright and smiling faces.

"We feel satisfied that these influences do not end with the Sabbath School, but are carried into the homes and lives of these children.

"**ROSLIE SULTZBERGER,**
Chairman Sabbath School Committee
C. J. W. of Chicago."

The President's recommendation in regard to the reception to be given to the confirmants on Confirmation day was unanimously adopted and the Executive Board made the proper arrangements.

A prominent and gratifying feature of the thirty-seventh annual meeting of the Chicago Sinai Congregation, held April 4, 1898, was the attendance of a large number of the younger members of the Congregation and their active participation in the proceedings.

At a meeting of the Executive Board held October 1, 1898, it was stated that on the third Sunday in January, 1899, twenty-five years would have elapsed since Sunday services were inaugurated in this Congregation. Whereupon the Executive Board unanimously resolved to recommend to the Congregation that it hold suitable services on that day.

At the special Congregational meeting, held to take action on said matter, the recommendation of the Executive Board was adopted, and a committee of eleven members of the Congregation, part of whom were members of the Executive Board, was named to arrange and carry out plans for the celebration. The following persons composed this committee: Augustus Binswanzer, Leo Fox, Joseph L. Gatzert, Harry Hart, Dr. Emil G. Hirsch, Adolph Loeb, Berthold Loewenthal, Julian W. Mack, Leon Mandel, Edward Rose, Julius Rosenthal, Albert Fishell, ex-officio. In compliance with the resolution the committee extended an invitation to the following Rabbis and scholars to grace the occasion with their presence:

The Rev. Dr. K. Kohler, New York; Rabbi Moses J. Gries, Cleveland, O.; Prof. Morris Jastrow, Jr., Philadelphia, Pa.; Dr. Joseph K. Krauskopf, Philadelphia, Pa.; Dr. Max Landsberg, Rochester, N. Y.; Rabbi J. Leonard Levy, Philadelphia, Pa.; Dr. L. Mayer, Pittsburg, Pa.; Dr. Adolph Moses, Louisville, Ky.; Dr. Samuel Sale and Dr. Leo Harrison, St. Louis, Mo., and Dr. Gustav Gottheil of New York, whom old age prevented from attending, was requested to write a letter embodying his views.

The celebration took place on January 15, 1899. Two services were held, one in the morning and the other in

the evening. In the morning the spacious auditorium was filled with over 2,200 congregants, among whom were all the local Rabbis and representatives of their congregations. The platform was becomingly decorated with flowers, plants and flags. Overhead, in floral letters was the motto: "Das neue Wissen—der alte Glaube," the title of Dr. Kohler's first Sunday sermon. The services opened with singing of Psalm CL by the choir, after which the regular ritual services were read by Dr. Hirsch. Mr. Loewenthal, who was President of the Congregation in 1874, the year in which Sunday services were first introduced, was to be the first speaker, but unfortunately the state of his health would not permit him to venture the experiment. In his stead Mr. Gatzert was introduced by Dr. Hirsch, and made some very appropriate remarks. Dr. Hirsch then delivered a characteristic address in which he warmly welcomed his honored colleagues to the house of God. He said in substance: "If ever men loved Judaism, Einhorn, Hirsch and Holdheim did; if ever men were convinced of the world-enlightening and world-redeeming mission of our ancestral faith, Holdheim and Samuel Hirsch were. Let the slanderer use his venomous epithets to the contrary, his is vain babble. Before the throne of God, where these transfigured leaders and pioneers are now standing, our pathfinders have been crowned with the wreath of immortality, and in the book of life, whose letters shall never fade, is recorded as the rhythm of every heartbeat of theirs, their unquenchable love for Judaism and their unshakeable faith in the God of Israel. If Holdheim and Hirsch, and at one period of his noble life, the blessed Einhorn, thought it necessary to march on from Saturday to Sunday, it was because the land of promise beckoned them. They felt intensely that not to abide in a desert of indifference was Israel led out from Egypt. They were convinced that for the promulgation of the hope, and the realization of the faith of a God-blessed and God-united humanity, God's own had come into the patrimony of liberty.

"The Sabbath idea is cardinal to Judaism. Without a Sabbath, no Judaism. This is fundamentally true, and no one may take even as much as a tittle away from this root proposition. If Judaism had given to the world nought but the Sabbath, its history would be crowned wherever justice is done to service rendered and acknowledgment is made for inspiration given, with the lustre of having brought to toiling man the richest of all blessings. Not Rome and not Greece, not Assyria and not Egypt, offered to the struggling race such sweet boon. Among them, slavery clanked its chain, the scourge of selfishness lashed the back of brother men, lust held the sceptre, and thought of gain and self alone was the magnet of life. The Sabbath bride could never feel at home among their art treasures, their martial trophies.

Her cradle was not the forum, and not the agora, not in the Parthenon, nor in the Pantheon, not at the foot of the pyramids, nor in the shadow of the Pagoda. Not from Ganges nor from Euphrates radiated forth her light of joy to diffuse in home the glow of duty and the glory of peace in the hearts of men. In Jerusalem, at Sinai, across the Jordan, where liberty was written on the first tablet of God's communication, where light was apprehended to be the first audible articulation out of chaos seething and whirling into cosmos—where duty was sung as the primal chord and the final diapason of life's melody and meaning—where love was prized the universal magnet and reward—there, and there alone, the Sabbath lamp could shine its brightest, and the Sabbath law could be garbed with deepest import and guarded in its unutterably impressive importance.

"The Sabbath is the badge of God's covenants with men and in behalf of man with Israel. It is the sign of God's abiding in the world; of His guidance of the nations in history. Take it away, night enwraps humanity. Time is robbed of purpose. Ages lose their awful trumpet notes as successive heralds of the God who leads men from slavery to sublimity.

The men who led our advance have recognized this, if they have recognized one truth. But looking into the life of the modern world, they soon apprehended that if Israel was to be genuinely true to its mission, if Judaism was not to ebb away as a religion of the ghetto and to petrify into a ghettoized religion, it was necessary for the Jew to live to the full the modern life. That modern life entailed upon him, deaf to his regrets and blind to his romances, accommodation to modern institutions and adjustment to modern necessities. Deny this whosoever will, to this effect is the universal testimony of far spread experience."

The sermons preached on that celebration day were printed in pamphlet form. They form a rare collection of pearls of thought—thoughts to kindle the perpetual lamp of truth in the sanctuary of humanity and keep the altars aglow with celestial fire in the temples of religious aspiration.

The pamphlet contains the addresses by Dr. Kohler, Dr. Sale, Dr. Mayer, Rabbi Leonard Levy, Rabbi Moses Gries, etc., all illustrious leaders in Reform Judaism in America.

In the evening of the next day after a reception tendered the visitors by the Chicago Section of the Council of Jewish Women, Mr. B. Loewenthal entertained the Rabbis and other guests at a banquet at the Standard Club. The list of participants included a number of the leaders of the Congregation, and the presidents of the local institutions accompanied by their ladies. Mr. Augustus Binswanger presided as toastmaster. Wit and wisdom flowed in profusion.

Shortly after this event the equanimity of the Congregation was considerably disturbed by the news that

Dr. Hirsch had been the recipient of a call from Temple Emanuel, New York, to become the Chief Rabbi of this the most influential and prominent Congregation of the East if not of the country. Efforts were at once made to induce the Doctor not to accept the call. Young men, to the number of seventy, enrolled themselves as members in order to evidence by this that there was a future in this city for the Doctor's work. The newspapers took up the matter and editorially asked the Rabbi not to leave Chicago. Dr. Hirsch had sent in his resignation, fully determined to seek the new field offered him. But after long efforts to convince him that it was his duty to remain with the Congregation and when the Congregation elected him for life, the Doctor consented to ask Temple Emanuel to release him from whatever promise the members of that Congregation had thought he had given to come. After Temple Emanuel took the desired action, Dr. Hirsch accepted the election under the new terms. Did he do wisely? The opinions on this are divided. Perhaps he might have made his influence tell in the larger field to much greater advantage for the whole community of Israel. But this is what the President of Sinai has to say on this matter in one of his reports.

At the annual meeting of April, 1900, President Loeb writes in his message: "The closing scenes of last year's events are still fresh in our minds. Sinai Congregation had passed through a crisis, which, to say the least, caused an excitement among its members such as is rarely witnessed by an organization like our. The Congregation, in tones that could not be misunderstood, decided under any and all circumstances that our minister must remain, and if any sacrifices were necessary to obtain this sole object, the Congregation was ready to make them. The incoming Executive Board, officers and all, were elected, so to speak, under these conditions and Dr. Hirsch remained. Now that a year has passed, it behoves us to pass the calm and retrospective glance and ask ourselves the question: 'Was our action hasty, and have we occasion to repent it?' The answer is readily found. The year just closed has been one of unparalleled prosperity. New members flocked to us in great numbers regardless whether they could get a good seat or not; the services throughout the whole year were of the highest order. The best of understanding was at all times maintained between the Board and the Minister, the latter outdoing himself in his great efforts to furnish the Congregation with the best creations of his master mind and master tongue. Not satisfied with his efforts in the pulpit up stairs, Dr. Hirsch also took personal charge of the Sabbath School, and the result of his wonderful patriotism is apparent in that the school has attained an attendance and a standard never before reached.

"We come before you tonight with a

membership of 463, including all classes."

The collection from the Congregation for the United Hebrew Charities for the year 1899 to 1900, amounted to \$14,430.41, the highest figure ever collected. Munificent donations have been made this year to the Chicago University by quite a number of the members of Sinai Congregation, reaching all the way from \$5,000 to \$50,000.

The year 1900 to 1901 was also remarkably prosperous for the Congregation. The President in his annual report says: "Our Rabbi, Dr. E. G. Hirsch, seems to have made it his ambition to make each sermon delivered on Sunday greater and more admirable, more instructive, and more magnificent, than the preceding one. The experiment to transfer the school hours from Sunday morning to Saturday has proven a great success, enabling our superintendent and staff of teachers to devote twice as much time to their task, and the result is most gratifying, both as to attendance and decorum, as also to the dissemination of knowledge and the infusion of religion into the minds and hearts of the young. The removal from the city of Miss Sadie American deprived the school of an able and competent teacher, and so did also the advancement of young Mr. Baker to the ministry of a sister congregation. Both resignations were reluctantly accepted and their places filled by the election of Miss Block and Mrs. Abraham. We have now on the rolls 473 members, which will soon reach 500, according to the assurances of the Committee on Membership."

President Loeb strongly recommends to Sinai Congregation to join the Union of American Hebrew Congregations at Cincinnati. A Young People's Association was recently organized from among the members and their families, in the hope that they will help swell the audiences at the Sunday services to a degree worthy of a congregation like Sinai.

In consequence of the organization of the Associated Jewish Charities of Chicago the collection of contributions at the service on the eve of the day of atonement for charities has been discontinued. The amount of \$677.70 was promptly contributed by the members of the Congregation to assist in alleviating the distress of the Galveston sufferers.

Dr. Hirsch in a letter to the Congregation, earnestly advocates the acceptance of the President's recommendation, that Sinai Congregation join the Union of American-Hebrew Congregation. He also suggests that Sinai Congregation follow the example set by Temple Emanuel of San Francisco and establish one or two fellowships in semitics at the Chicago University, each to bring every year \$500 to be open to a graduate student, preferably of Rabbinics.

The following officers were elected: President, Adolph Loeb; Vice-President, Leon Mandel; Treasurer, Edwin

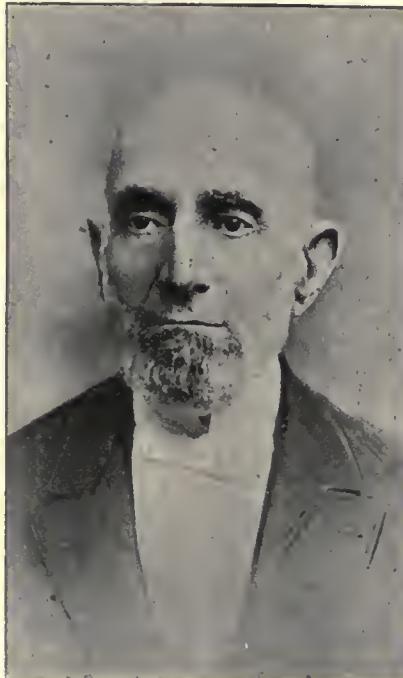
G. Foreman; Financial Secretary, S. Greenebaum; Recording Secretary, Julius Stern; Directors to serve two years, Harry Hart, Joseph Kahn, S. W. Strauss and S. J. Klein; Director to serve for one year, Mr. Herman Landauer.

This completes the history of Sinai Congregation from the day of its birth to the present time. We deemed it best to follow the records of the Congregation chronologically from year to year, keeping close even to the parliamentary language of the minutes.

The wonderful success and the marvelous achievements of Sinai Congregation during the forty years of its existence, in the fields of religion and charity, free thought and free giving, will no doubt stimulate other Jewish congregations to emulation. Under the leadership of its Rabbis Sinai Congregation has emerged from the desert of doubt, problematic experimenting and halting hesitation. It aims at a positive, prophetic Judaism—a Judaism of duty and righteousness. It is now also emerging from its isolated retreat and is seeking the fellowship of its sister congregations in the house of Israel. It is marching onward with flying colors towards the promised land of ethical and religious truth, and it confidently follows the new device inscribed on its banner: "Das neue Wissen—der alte Glaube."

As stated before, as soon as Dr. Samuel Hirsch resolved upon his retirement from active duties as Rabbi of the Reform congregation Keneseth Israel of Philadelphia, to make Chicago his residence, Chicago Sinai Congregation honored itself by electing this veteran leader of the Reform cause to honorary membership. Dr. Hirsch came to this city March 23d, 1888. The hope that here he would be spared to live many more years and enjoy the fruitage of his teachings in the prosperity of his son's congregation was not realized. Only a little over a year did he tarry with us. During this time he occupied the pulpit of Sinai Congregation once, on Yom Kippur morning, 1888, and read the concluding prayer in the evening. After a brief spell of sickness he passed to his reward on May the fourteenth, 1889, and was buried in Rosehill, the cemetery of Sinai Congregation, on a lot dedicated to his memory by the congregation. Soon after his demise the Board of Sinai resolved that it was their duty to mark in a becoming manner the resting place of this noble teacher. An invitation was extended to the congregation over which he had presided so long in Philadelphia to join Sinai in this work of love, but the Philadelphia admirers of Dr. Samuel Hirsch thought it best to give expression to their feelings in a memorial window in the new Temple then proposed and since erected, and therefore did not accept Sinai's suggestion. September 6th, 1890, the monument, a beautiful shaft, was dedicated with appropriate ceremony. Dr. Sale of St.

Louis, at the invitation of the Congregation, delivered the dedicatory sermon, and Dr. E. G. Hirsch gave expression to his dear mother's thanks for this signal mark of reverence for a man who had not been the minister of Sinai, though his principles were indeed fundamental to the aims of Sinai's members. An inscription recounting the services of the great leader and a quotation from an address delivered by him at the twenty-fifth anniversary of the founding of the Congregation marks the beautiful monolith. Dr. Samuel Hirsch was survived by his widow only a few years. She died beloved by all who knew her, in August, 1893, and was carried to her resting place by the side of her dear husband by the members of Sinai Congregation, the executive board acting as pallbearers.



DR. SAMUEL HIRSCH.

REV. DR. SAMUEL HIRSCH.

Dr. Samuel Hirsch was born June 8th, 1815, at Thalfangen, Rhinish Prussia. For a number of years he attended the celebrated Jeshibah at Metz. Then he became a student at the Bonn University. His thirst for knowledge was so great that he walked all the way to Berlin to continue his studies there under the great professors. His first sermon he preached at Bessau, but he was too liberal a man for the orthodox faction and they forced him out.

In 1844 he wrote his main work "Religions Philosophie der Juden." In 1845 he received the title of Doctor of Philosophy from the Leipzig University. During that year he officiated as secretary of the Second Rabbinical Conference at Breslau. Before this conference he advocated Sunday services and afterwards published a pamphlet on

the subject. In the same year he was called to the position of Rabbi at Luxembourg, where he remained until 1866. He then emigrated to America and became the Rabbi of Keneseth Israel Congregation at Philadelphia, where he remained until 1888. He also wrote: "Humanitaet als Religion" and a Catechism of the Jewish religion, shortly after he removed to Chicago, and Sinai Congregation, whose pulpit is occupied by his son, Dr. Emil G. Hirsch, extended to the venerable father of their minister a very cordial welcome.

He died in Chicago at the residence of his son, May 14th, 1899, and was buried by Sinai Congregation at Rose Hill Cemetery. In 1890 Sinai Congregation erected a magnificent monument in honor of his memory, over his grave at Rose Hill. The monument is an obelisk of Barre granite, extending 18 feet high on a symmetrical base, measuring more than seven feet square at the ground. On the shaft appears in raised letters "S. H." in monogram, and the name "Samuel Hirsch" is on the base. The die bears the following inscription in polished letters:

"Erected by Chicago Sinai Congregation, the first to adopt without compromise or hesitation the principles he taught, and consecrated to the memory of Dr. Samuel Hirsch. Born in Thalfangen, Prussia, June 8, 1815, he died in Chicago, May 14, 1889. For fifty years of active life as rabbi, both in Europe and in the United States, he was the most fearless and consistent champion of enlightened, liberal Judaism, and by words of mouth and pen never tired of holding its tenets as fundamentally the doctrine destined to be the religion of humanity, looking neither to the right nor to the left, but confident of the invincible power of truth. Those who now lag behind will follow, and those who now oppose will indorse our movement."

Dr. Hirsch was thirty years in the Jewish ministry in his native land, and for twenty three years he preached progressive Judaism in this country. His contributions on the philosophy of the Jewish religion and his text books on the tenets of Judaism, rank among the best of their kind.

LEADERS OF SINAI CONGREGATION.

BENJAMIN SCHOENEMAN.

Benjamin Schoeneman, the first President of Sinai Congregation, was born July 6th, 1825, at Hainsforth, Germany. He was liberally educated in his native country. In 1849 he emigrated to America, and in 1852 he came to Chicago, where he engaged in the packing business in which he was very successful. He was versed in Jewish literature, was a man of progressive ideas and a warm champion of Jewish reform. From 1863 to 1867, he was Chairman of the School Board of Sinai Congregation. From 1862 to 1863, he was Trustee, and from 1867 to 1868, Financial Secretary of the United Hebrew Charities.



B. SCHOENEMAN.
First President Sinai Congregation.

He married Miss Eliza Unger of Koeln (Cologne), Germany, who was his second wife; his first wife was her sister. His wife and four children survive him: Mrs. Eliza Stein, Simon, Frieda Katz and Leo Schoeneman.

MR. ADOLPH LOEB.

In the year 1873, there arrived in Chicago a man whose refined manners and lofty character at once won for him the love and esteem of his fellow citizens, especially that of his Jewish co-religionists. Almost immediately he became an active member of the Jewish community and his influence soon manifested itself in Jewish circles. In his southern home he was prominent in B'nai B'rith affairs, and the leaders of district No. 6 received him with open arms. He was elected Grand Secretary for the district, which office he held for ten years. Those who know something about the history of the Jewish community of Chicago for the last quarter of the past century will easily recognize our friend Adolph Loeb, in the short pen sketch which we have drawn.

Mr. Loeb was born in the old historic city of Germany, Bingen on the Rhine, in the year 1839. The family of Loeb has been prominent in Germany for

several generations. At the age of 14 he came to America and spent his youth in the city of New York. From there he went south and for a number of years he lived in Memphis, Tenn. Very early in life he started in the insurance business, became an expert in his line, was very successful and remained in this business to this day. Mr. Loeb is manager of the North German and Transatlantic Insurance Companies of Hamburg and Vice-President and Western Manager of the North-German Insurance Co., of New York. Several years ago he admitted his son, Leo, into his business and the firm name now is Adolph Loeb & Son.

Mr. Loeb was the President of the Russian Aid Society, established for the benefit of the Russian refugees, and existed for two years, from 1892 to 1894. For twenty-five years, up to last year, he was a member of the Board of the United Hebrew Charities and during the last twenty years he frequently held important offices in the Standard Club, of which he is a charter member. At present he is President of the Sinai Congregation, Grand President of District No. 6, B'nai B'rith, President of the Jewish Agricultural Aid Society of America, Trustee of the Cleveland Orphan Asylum, a member of the Art Institute, of the Civic Federation and of the Citizens' Association.

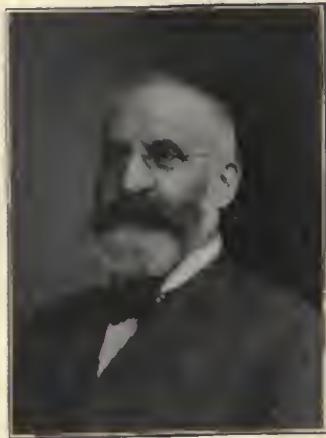
All these high honors and distinctions Mr. Loeb carries with dignified modesty, always finding a kind word and a pleasant smile for the humblest as well as for the most influential.

MR. SIMON FLORSHEIM.

Mr. Florsheim was born in Ronerad, Germany, May 28, 1837, and his parents' names were Isaac and Marian (Weiler) Florsheim. He came to America in 1853 and to Chicago four years later. He first engaged in the insurance business and became secretary of the Germania Insurance Company, then he embarked in the wholesale hat business and now he is the proprietor of the Chicago Corset Company, with offices in Chicago and New York, factory at Aurora, Ill., where 900 operators are employed. He is also Vice-President of the Aurora Automatic Machinery Company, where about 250 machinists are employed. Mr. Florsheim is the inventor of the Ball corset and several other mechanical devices. For a number of years he was a leading member of the Underwriters and Treasurer of Fire Insurance Patrol and a member of the Patrioi which he helped to organize. He is now treasurer of the Protection Mutual Fire Insurance Company. He was a member of a vocal quartet, which started the first singing society in Chicago, the at one time well known Concordia Maennerchor. He is a member of Sinai Congregation, of which he was Director, Secretary, Treasurer, Vice-President and for many years member of the choir. For two years, from 1896 to 1898, he was a director of the United Hebrew Relief Association.

He is a member of the Standard and Hamilton Clubs, and an ex-Director of the first. He married Miss Elizabeth Friesleben and of the children that were born to them six are now living. Mrs. Flora Altman, Norman, Sidney, Isaac, Leonard and Isahel.

Mr. Florsheim was the youngest President ever elected in Sinai Con-



SAMUEL FLORSHEIM.

gregation, being but 27 years old. He organized the first choir for the congregation and sang in it for 15 years as hasso.

MR. BERTHOLD LOEWENTHAL.

In the congregational, charity and social circles of the Jewish community, as well as in the financial world, municipal affairs and public life of Chicago in general, the name of Berthold Loewenthal occupies a place of honor.

Mr. Loewenthal was born in Muehringen, Wurtemburg, Germany, August 6, 1830. His parents were Joseph and Yetta Loewenthal. He was educated in the public schools of his native town. At the age of twenty he came to America, and settled in Rock Island, Ill., and for two years, from 1855 to 1857, he served as Alderman of that town. In 1863 he moved to Chicago. He was a member of the Board of Directors of the United Hebrew Charities for a number of years, and President from October, 1870, to January, 1872. In December of 1871 he was elected South Town Supervisor on the Fire ticket (non partisan) and for two years he served creditably without compensation. From 1875 to 1882 he was a member of the Board of Directors of the Chicago Public Library, establishing for himself an excellent record. From Sept. 1, 1890 to Feb. 21, 1898, he was President of the International Bank, when its business was transferred to the Continental National Bank, and he became a director of the last named institution, a position which he continues to hold at the present time.

Mr. Loewenthal is a member of Sinai Congregation and for ten years he was President of the same, and held the



ADOLPH LOEB.
Present President Sinai Congregation.



BERTHOLD LOEWENTHAL.

position of Director and Treasurer for fully 25 years. He is a member of the Standard Club, and also of this institution, he was President for two years. He is a member of the Board of Directors of the Home for Aged Jews and has been its Treasurer ever since the Home was organized, to the present day. He married Miss Nannie Kaufman, and they have two children, a daughter, Julia, the wife of Mr. A. H. Wolf, and a son, Julius W.

JOSEPH L. GATZERT.

Mr. Gatzert was born in Hofheim, near Worms, May 6, 1836. His parents were Abraham and Sarah Gatzert. His ancestral home was at Alsbach, in the Rheinish Palatinate. He received an excellent education in his native country. In December, 1852, he came to America and settled in Chicago, where he engaged in merchandising, and was very successful. Being of a charitable disposition, a man of tact, refinement, and possessing administrative ability to a high degree, he soon became a prominent figure in Jewish communal life of Chicago. He early identified himself with the Jewish charities, rendering valuable services to the good cause. For his faithful gratuitous services as superintendent he received a highly artistically executed testimonial from the



J. L. GATZERT.

Board of the United Hebrew Relief Association. From October, 1860, to 1862, he was recording secretary, and from October, 1864, to 1865, he was financial secretary. From 1873 to 1874, and again from 1896 to 1898 he was a director of the charities. He stood at the cradle of Sinai Congregation and was materially instrumental in the successful development of this great religious institution. In the midst of men of progress and enlightenment the liberal-minded Mr. Gatzert found himself in a congenial sphere, and he soon became the leader par excellence. The members of Sinai recognized his superior ability and gladly followed his brilliant and devoted leadership. In 1886 he was elected president of Sinai Congregation and for ten consecutive years he stood at the helm guiding the craft entrusted to his care with a clear mind, faithful heart, eagle eye, and a master's hand, achieving triumphs and victories and covering Sinai and himself with endless glory. Repeatedly have his business affairs compelled him to decline a renomination, but he always yielded to the will of his fellow-members who were reluctant in dispensing with the guidance of a capable and successful leader, and when in 1896 the demands of his business became too imperative and he was forced to positively decline a re-election, the members of Sinai Congregation relinquished their claims with strong disappointment and deep regret. Highly complimentary resolutions, speaking of his services to the congregation in glowing terms, were unanimously passed at that annual meeting and his faithful friend, Rev. Dr. E. G. Hirsch, whose high esteem Mr. Gatzert was fortunate to win, commented in an editorial of the Reform Advocate of April, 1896, as follows, upon his retirement from the presidency: "The voluntary retirement from the presidency of Sinai Congregation, after a continuous incumbency of a decade, of Mr. J. L. Gatzert, is an advent in the history of the congregation and Jewish community calling for more than a chronicling note. Under Mr. Gatzert's careful guidance, Sinai Congregation has in undisturbed peace and harmony, without beating of drums and clarion blasts pursued the even tenor of its upward path, growing in numbers, in influence, in devotion to principle, in appreciation of its duties within and without Judaism. In these days of 'bossism,' of reviled arrogance of 'Parnassim,' it is a gratifying fact that Sinai and its president and its board remained loyal to the traditions of the best congregations, regarding the rabbi as a fellow-member, rather than as a 'hired' servant. To be the successor of a man of so much tact and such singleness of purpose, in the presidency, is an honor which the best might prize. The writer of these lines will ever remember with more than pleasure, with genuine pride,

the ten years of official co-operation with his president and friend, Sinai's trusty representative, the true man and citizen without reproach, Joseph L. Gatzert. Many more years of active interest in all that makes for the better life be vouchsafed unto him by a kind Providence."

Mr. Gatzert is also a member of the Standard Club, an officer of the Jewish Training School, and other societies. He married, in Chicago, Miss Henrietta Hart, a sister of Abe and Henry N. Hart. They have two daughters, Mrs. Max Leopold and Miss Bianch. He made it his highest aim to give his children a most liberal education, and has the satisfaction of seeing them numbered among the brightest daughters of Israel in the Chicago community.

JULIUS ROSENTHAL.

Julius Rosenthal was born on the 17th of September, 1828, in Liedolsheim, in the grand duchy of Baden.



JULIUS ROSENTHAL.

Since his 12th year he was a pupil of the Lyceum at Rastatt. He afterwards studied law at the universities of Heidelberg and Freiburg, with the intention to emigrate to America at the completion of his studies.

In April, 1854, he landed at Portland, Maine, and went directly to New York City, where he became a peddler in Yankee notions. Scarcely a few months in this country, he was fortunate in making the acquaintance of Mr. R. K. Swift, a prominent banker of Chicago, who took a friendly interest in the young man and offered him a position in his business, and when Mr. Rosenthal gladly accepted, stating at the same time that he lacked the necessary money to defray his traveling expenses from New York to Chicago, Mr. Swift advanced to this young man, who was a total stranger to him, the necessary amount with instructions to follow him to Chicago as soon as possible. A week later, in the beginning of July, 1854, Julius Rosenthal arrived in his new home and was installed in his new office in the banking house of Mr. Swift, where he served his employer honestly and faithfully until 1858.

Then he gave up his position and established an independent office as a conveyancer, for which calling he gained the necessary knowledge during his work in the bank.

In 1859 he became a citizen of the United States, notary public, and public administrator of Cook county, and these two offices he retained honorably and to the greatest satisfaction of the public for a long time.

In the beginning of 1860 he was admitted to the bar. His first partner was the well-known Chicago citizen, Lawrence Brentano, and he was followed by E. W. McTomas, ex-lieutenant governor of Virginia, then by William A. Hopkins and finally, on the 9th of October, 1866, by Mr. A. M. Pence.

His fellow citizens of Chicago held him in such high esteem and appreciated his thorough honesty and practicability that he was elected to different positions of trust and confidence. Especially he became prominent in charity circles. At the time of the fire he was director of the German Aid Society, the United Hebrew Relief Association and the Chicago Relief and Aid Society. Whoever is not familiar with the work of these associations will hardly be able to estimate the tremendous effort, the hard work which fell to the lot of a member of these associations during the terrible time of the year 1871 (the year of the fire) and for some time after that. It suffices to say that Julius Rosenthal was a very active member of these different associations, and although he himself was a heavy loser he gladly sacrificed his time in order to help others.

His constant endeavors to uplift the religious spirit among his co-religionists, to spread religious toleration and emancipation among his Jewish brethren, has contributed much to bring about the better conditions now prevailing in the midst of the Chicago Jewish community. He took a very active part in the work of the Russian Refuge Society established by the Chicago Jews in the beginning of the '90s for the purpose of assisting the unfortunate exiled Russian Jews who came to seek homes here, bereft of their means and possessions by the iron hand of tyranny.

His wisdom, humanity, learning and practicability were of great service to the community.

In the year 1867 he was elected librarian of the Chicago Law Institute, and for nine years he stood at his post with unflagging energy, rendering very efficient services to the institute, in recognition of which he was then elected president of the same. Twice he accomplished the gigantic task, first when the library was instituted and then again after the great fire, of building up a model library. In April, 1872, Mayor Medill appointed him as a member of the library board, and in 1874 Mayor Colvin extended his appointment for three years longer.

Julius Rosenthal has been a stanch Republican since 1856. He was the first

secretary in Chicago of the first Fremont Club.

Mr. Rosenthal is a great reader and his reading is done systematically, so that he is able to store up in his brilliant mind a vast treasure of useful knowledge. He is a learned man and recognized as a deep thinker.

As a lawyer he is the possessor of great legal knowledge and stands high in the esteem of the members of the bar of the entire state. He is secretary of the state examining board for admission to the bar. In probate and real-estate questions he stands foremost in his profession. He is the possessor of an extensive library.

Mr. Rosenthal married in the year 1856 Miss Yette Wolf of Chicago. He is a member of the Sinai congregation and an intimate friend of Dr. Emil G. Hirsch, the minister of that congregation. He is an indefatigable worker, which is the secret of his success in his profession.

His son Lessing is now associated with him as a member of his law firm.



ALBERT FISHELL

ALBERT FISHELL.

In Blowitz, Bohemia, on June 13, 1844, a son was born to Leopold Fishell and Rebecca Fishell, nee Gutwillig, and they gave him the name of Albert. Leopold Fishell was a leading merchant, at one time mayor of his native city, and highly esteemed by his fellow-citizens.

Young Fishell was educated in the Plisen "Real Schule," the Academy of Commerce in Prague, and also attended a series of lectures at the St. Charles University in that city. At the age of 18 (in 1862), he began his business life as an employe in the manufacturing department of the large banking and manufacturing establishment of L. Forchheimer Sons. He remained there three years, and became manager of the manufacturing department. In 1865 he became manager of the oil works of Mr. A. Hartman, in the celebrated mining city of Kuttenberg, Bohemia. A year later he determined to seek his fortune in the new world, and removed to the United States,

where he soon accumulated money enough to begin business on his own account. Associating himself with a Mr. Loth, under the firm name of Fishell & Loth, he opened a general store at Pittsfield, Ill. In 1870 he withdrew from mercantile life, and, associated with Judge Atkinson and others, organized the Bank of Pike County, of which he was elected cashier, which office he filled from June, 1870, when the bank was opened, until December, 1883, when it was compelled to make an assignment.

Mr. Fishell then took a position with the New York Life Insurance Company as general agent, at a salary of \$5,000 per annum. The assets of the Pike County Bank were insufficient to pay the creditors in full, but Mr. Fishell paid the shortage out of his salary and every creditor of the bank received one hundred cents on the dollar, with interest.

During Mr. Fishell's connection with the New York Life Insurance Company he was forced to remain most of his time in Chicago, where he became largely interested in real estate transactions, and in connection with some capitalists he consummated some of the largest deals recorded in Chicago realty. At the expiration of his contract with the New York Life Insurance Company, 1889, he became manager of the western department of the United States Credit System Company, which comprised eight states, and through Mr. Fishell's able management has advanced from a very small beginning until it has become one of the strongest and largest guarantee companies in this country. In April, 1890, Mr. Fishell removed his family to Chicago, and was enabled to take the members of his household to their own handsome residence at 3448 Wabash Avenue.

Besides his interest in the United States Credit Company he had large interests in Chicago real estate, the Atlas National Bank and other enterprises.

While a resident of Pittsfield Mr. Fishell was very prominent in educational and literary matters. The Pittsfield Public Library was founded largely through his exertions, and for several years he was president of the library, and also of the Board of Education. He was also county commissioner, city treasurer and treasurer of the school board at different times. In politics he has always been a democrat and has at various times represented his district in the several political conventions throughout the state.

Mr. Fishell firmly believes that Judaism must be progressive. He is a radical reformer and a member of Sinai Congregation. In April, 1896, he was elected president of said congregation and held the office for three consecutive terms, to the highest satisfaction of the congregation, and is now a member of the Board of Directors.

On October 8, 1870, Mr. Fishell was married to Miss Annie Sicher, of St. Louis. They have five children, Elkins Washington, Daniel Webster, Leo K., Regina S., and Josephine D. The oldest son is a practicing dentist, one of his sons is a lawyer in Chicago, and the third son is in the manufacturing business in the same city. His daughter, Regina, is the wife of I. L. Libermann.

Mr. Fishell has devoted much of his time and money in aiding the Russian refugees. He was a director of the Russian Refugee Society of this city and has helped to make many good citizens.

Mr. Fishell's record throughout his entire career is thoroughly American. In religion and politics his ideas are most liberal; he believes implicitly in the great principles of American liberty, free thought and free speech.

brew Charities. His wife was a Miss Carrie Vogel, and two children, Ida and Elbin are now living.



LEON MANDEL.

MR. LEON MANDEL.

Mr. Leon Mandel is a son of Frank and Caroline Klein Mandel and was born in Kervenheim, Bavaria, in 1841. He is a member of the dry goods firm of Mandel Bros., and is one of the public spirited citizens of this city. His gift of \$75,000 to the Chicago University is only one of the public acts with which he has been credited. Mr. Mandel is vice-president of Sinai Congregation in which he has always taken an active interest. He is a member of the Standard Club and is married to Belle Foreman. Mr. Mandel is a liberal contributor to all of the charities and is an honored and respected member of this community.

MR. HARRY HART.

Mr. Hart was born in Eppelheim, Rhenish Hesse, Feb. 17th, 1850. His parents were Jacob and Minnie Hart. In 1858 he came with his parents to America and was educated in the public schools of Chicago. He is a member of the well-known wholesale clothing firm of Hart, Schaffner & Marx. He is vice-president of Sinai Congregation and a member of the Standard



AUGUSTUS BINSWANGER.

AUGUSTUS BINSWANGER.

Mr. Binswanger is a son of Emanuel and Eisie Seligman Binswanger, and was born in Baltimore County, Maryland, Jan. 19, 1844. He received his early education in the private schools, later attending Yale University. Mr. Binswanger lived in St. Louis from Oct., 1867 to Oct., 1888, and while there attained prominence in his profession as attorney. He is considered an able lawyer, is a fluent talker and is an honor to the profession which he has chosen for his calling. Always a busy man he has taken the time to identify himself with Jewish institutions and organizations. He was one of the founders of the United Hebrew Relief Association of St. Louis, and of the Old People's Home of that city. He was secretary of the former for 13 years, and of the latter for five years, and was for many years a director of the Congregation Shaare Emeth. Since his removal to Chicago in 1888, he has continued in his profession, meeting with marked success. Mr. Binswanger has taken an active interest here in charitable and congregational affairs and was director and recording secretary of Sinai Congregation and has also been identified with the United He-

brew Charities. His wife was a Miss Carrie Vogel, and two children, Ida and Elbin are now living.

and Hamilton Clubs, a director of the Home for Aged Jews and vice-president of the Associated Jewish Charities of Chicago. He married Miss Adie Klein of Chicago, now deceased. Six children were born to them, four of whom are living—Mrs. Louis H. Kohn, Mrs. William Lowenbach, Lillie and Jacob.

The extensive business interests of Mr. Hart do not prevent him from devoting much time and attention to the work of charity and congregational affairs, and in the councils of the Jewish communal institutions his practical suggestions and business methods are readily heeded and willingly followed.

BERNHARD MERGENTHEIM.

Among the early settlers of Chicago, Mr. Bernhard Mergenthheim may be mentioned, as he arrived in this city in 1856, although he had been a resident of America since 1848. Born in Luebeck, Westphalia, December 25, 1825, his ancestral home being Mergenthheim, Germany, he came to this country when a young man 23 years old. His parents were Aaron Mergenthheim and Pauline (Luerbach) Mergenthheim.



BERNHARD MERGENTHEIM.



HARRY HART.

MR. LEO FOX.

Mr. Fox was born in Oettingen, Bavaria, Feb. 2, 1844, and his parents' names are Moritz and Babetta Fuchs. He was educated at the public schools



LEO FOX.

of his native town. At the age of 13 he came to America, and settled in Oregon. He was a merchant and then a woolen manufacturer. He came to Chicago in 1887, and was elected Vice-President of the International Bank, which liquidated several years ago. After the affairs of the bank were wound up, Mr. Fox retired from business. He is a member of Sinai Congregation, and has been one of the directors for ten years. He is also a member of the Standard and Sunset Clubs. He is Treasurer of the Jewish Training School, to which office he was elected ten years ago. He was Director of the United Hebrew Charities, and Treasurer of Congress of Religions. He married Miss Elia Liebenstein.

JOS. S. HARTMAN.

Mr. Hartman is a native of Bohemia, where he was born Aug. 30, 1846. He is a son of Simon and Ludmilia Hartman and received his early education in the schools of his native country. He came to America April 1, 1867, since which time he has been engaged in various civic occupations, such as teacher, bookkeeper and traveling salesman. He is now senior member of the Hartman Trunk Company, one of the most prominent concerns of its kind in this section of the country. Mr. Hartman is actively interested in



JOSEPH S. HARTMAN.

congregational work and is a trustee and chairman of the School Board of Sinai Congregation. He formerly resided in Milwaukee, coming to Chicago in 1890. He is a member of the Board of the Standard Club, of which he is an honored and respected member. His wife was a Miss Laura Heller and they have five children living—Beile, Sam, Henry, Hugo and Mildred.

THE CONCORDIA CLUB.

This club was organized in the beginning of 1862. For several years it occupied rooms in the building on the east side of Dearborn street, between Washington and Madison, and subsequently it moved to larger quarters in the Lombard Block, situated on the west side of the Postoffice building, (now First National Bank), corner Dearborn and Monroe Streets, until the building was burned in 1871. Mr. Henry Greenebaum was the first president and Joseph Frank the first secretary. The club had a regular course of lectures, vocal and instrumental concerts, a well conducted amateur stage and reading room. Hops and full dress balls were frequently given. Their purim-masquerades were magnificent affairs. The Club maintained a liberal policy in granting the use of its hall to different Jewish societies for meetings, social gatherings and entertainments. It fostered patriotism in the hearts of its members during the war, cultivated a public spirit and with the assistance of the Jewish non-members, it raised a company of volunteers for service. The company was sworn in in the hall of the club; elected Jacob La Salle captain, and M. Frank lieutenant, and marched from the club with banner and music to the Chicago & Alton railroad depot on their departure for Camp Butler, near Springfield, to be incorporated in the 82nd Ills., Fred Hecker, Colonel, who was succeeded in command by Col. Ed. S. Solomon.

The club aided materially in the raising of the means for the establishment of the first Jewish hospital in Chicago.

The fire having destroyed all the central portion of the city and the "Standard" having already been organized to meet a demand south of 12th Street, the "Concordia" was not reorganized after the fire.

Mr. Silberman, one of the presidents of Concordia Club, was formerly Mayor of Port Washington and a state senator in Wisconsin.

ZION CONGREGATION.

This congregation was organized in the summer of 1864. It held first divine service on the eve of Rosh ha-Shanah 5625 (September 30th, 1864).

The first house of worship was located on Desplaines Street, between Madison Street and Washington Boulevard. Before that it occupied a Baptist Church on the West Side.

The first executive officers of the congregation were: Henry Greenebaum, president; David Simon, vice-

president; Joseph Haas, treasurer; and Moses Rubel, secretary. Dr. B. Felsenthal was the first Rabbi of the congregation. His sermons were delivered principally in the German language and occasionally in the vernacular.

From the start Dr. Einhorn's German prayer book, "Olath Tamid," was adopted by the congregation as its ritual and the same is still used by the congregation today.

In 1869 the congregation sold its temple and purchased a lot at the corner of Sangamon and Jackson streets and erected thereon a new temple. It was the first and only reform congregation on the West Side. The Jewish population of Chicago increased very rapidly and many prominent Jews moved from the south to the West Side. A number of them joined Zion Congregation and it was very prosperous and became influential. Under the superintendency of Dr. Felsenthal the congregation built up an excellent Sabbath school, which was attended by about 150 pupils. One of the most faithful and enthusiastic teachers of



ZION TEMPLE.

that school was Mrs. J. W. Strauss, a convert to Judaism. Mrs. Strauss entered with her heart and soul into Jewish life and made it her special aim to post herself in the teachings of Judaism and to become thoroughly acquainted with the Jewish history of the Jewish people. In the school room she developed a remarkable zeal and ability. The work was a labor of love with her and her influence upon the children was always beneficial. She instructed for a number of years and her services were recognized and appreciated by the entire congregation. She was highly beloved and respected. Tributes which she fully deserved. Mrs. Strauss is still living in Chicago, but we are sorry to state that since a number of years she has been a confirmed invalid. Two of her daughters, Misses Carrie and Nona, also instructed classes at the Zion Sabbath school until they married. Other teachers of that Sabbath school were the late Mr. Francis Kiss, who afterwards became superintendent of the United Hebrew Relief, and who died in Chi-

cago on Monday, April 29th, 1901. Mr. Edward Rubovitz, well known in B'nai Brith circles of District No. 6, the successor of his late father-in-law, Mr. Kiss, as superintendent of the United Hebrew Charities, also was teacher of the Zion Sabbath school for a number of years. Mr. H. Eliassof was for ten years from 1873 to 1883, assistant to Dr. Felsenfeld in the school room, and for many years as reader in the Temple. Miss Miriam Del Banco, the well-known poet, also instructed in the Sabbath school for a number of years.

In 1885 the congregation built in one of the choicest locations of the West Side, corner Ogden Avenue and Washington Boulevard a beautiful temple, as the old temple on Green street had become too small for the growing congregation. During the construction of the new temple the congregation worshiped in a hall on West Lake Street.

In 1884 Rabbi Max Heller, a graduate of the Hebrew Union College of Cincinnati, was elected associate rabbi to Dr. Felsenfeld. He remained with the congregation for about two years. Dr. Heller is now Rabbi of the congregation in New Orleans, La.

In 1886 Dr. Felsenfeld, on account of advanced age, was pensioned for life and Rabbi Joseph Stolz, also a graduate of the Hebrew Union college, was elected his successor.

During all these years, Zion Congregation was one of the most influential and one of the strongest numerically in the city.

Within the last decade very many of its members have moved to the South Side and under the spiritual leadership of Dr. Stolz, who had previously resigned his Rabbinate in the Zion Congregation, organized a new congregation under the name of "Isalah." Zion Congregation suffered considerably from this exodus of its best members to the South Side. For two years Dr. Emil G. Hirsch of Sinai Temple occupied the pulpit of Zion Congregation on Friday evenings, and Rabbi Joseph K. Arnold officiated as his assistant on Sabbath mornings. Rabbi Arnold then took full charge of the Rabbinical office and continued as Rabbi of Zion Congregation for two years, when he resigned his position.

The present incumbent, Dr. Jacob S. Jacobson, was elected his successor in September, 1900.

Divine services are held regularly on Sabbaths and holidays. The Sabbath School is under the superintendence of Dr. Jacobson, and he is assisted by five teachers. About one hundred children are in attendance.

Among the earliest members of Zion Temple were as far as we can ascertain their names, the following: Henry Greenebaum, S. Solomon, J. W. Strauss, David Simon, L. J. Unna, Jacob Schram, Herman F. Hahn, Adolph Kraus, M. M. Hirsch, S. Daniels, L. Buxbaum and Edward Rubovitz; also the late Samuel Powell, Joseph Haas, Moses Rhine, Isaac Weichsel, the

Rubel family, Meyer Hirsch, Herman Felsenfeld, Jacob Greenebaum, Jr., Abraham Wise, Michael and Isaac Greenebaum, S. Birkenstein, Rothschild, J. Stein and Jacob Greenhut. David Simon and M. M. Hirsch held the office of president for many years.

The present officers of the congregation are: R. Gerber, President; L. W. Abt, first vice-president; Jacob Schram, second vice-president; Adolf Stein, treasurer; E. Levitt, secretary, and the following board of directors: Louis Schram, Harry Berger, E. Harzfeld, J. W. Strauss, A. Block, Ben Katz, Bernhard Stein, Meyer Eichengreen.

The Woman's Society of Zion Temple, organized for purposes of social culture among the general membership of the congregation and their friends, is composed nearly of one hundred members, and is in a flourishing condition. The Society gives regular monthly literary, musical and social entertainments. Its officers are: Mesdames Adolf Stein, president; N. Herzog, vice-president; K. Eichengreen, treasurer, and Rabbi Jacobson, Honorary Secretary.



RUDOLPH GERBER.
President Zion Congregation.

RUDOLPH GERBER.

Mr. Gerber is a native of Prague, Bohemia, and was born in 1855. He is a son of Joseph and Judith Lowe Gerber, is married and has three children living, Jay J., Norman J., and Judith J. On arrival in this country in 1867, he came direct to Chicago, engaging in the commission business, which is his present occupation.

Mr. Gerber has always taken considerable interest in congregational affairs, and was director of Zion Congregation for three years and for the past four years has been its President.

As a business man he typifies one of Chicago's successful and enterprising merchants.

CHICAGO LODGE NO. 437, A. F. & A. M.



REV. JACOB S. JACOBSON.

REV. JACOB SAMUEL JACOBSON.
ZION TEMPLE.

Rev. Jacobson was born in Rendsberg, Schleswig-Holstein, October 4, 1840. His parents were Samuel and Caroline Jacobson, natives of Schleswig-Holstein. He received his education abroad, and was a teacher at Flensburg 1862-1863, coming to America in 1865. In 1866 he was elected Rabbi of the Washington Hebrew Congregation at Washington, D. C., where he remained until 1870. From 1870-1872 he was Rabbi of B'nai Jeshurum Congregation of Paterson, N. J., and from 1873-1881 of B'rith Sholem Congregation of Easton, Pa. He was Rabbi of Congregation G'milluth Hesed of Atlanta, Ga., from 1881-1888, and of Congregation B'nai Israel of Natchez, Miss., from 1888-1896. He has recently been elected Rabbi of Zion Temple, Ogden Ave. and Washington Boulevard. Rev. Jacobson married Miss Rosa Hannah Ulman and has six children living.

Chicago Lodge was instituted under dispensation in 1864. It became necessary on account of an unfortunate disagreement in the old LaFayette Lodge, No. 18. While we cannot designate this Masonic lodge as a strictly and exclusive Jewish institution, yet, as mostly Jews were instrumental in the establishment of Chicago Lodge and as the majority of its members during all the years of its existence were co-religionists, we consider it proper to give a short account of this lodge among the other Jewish institutions of the state of Illinois.

According to a list of officers from the very beginning up to the year 1894, published as an addition to the By-laws of Chicago Lodge, the first worshipful master of this lodge was Charles Cohen, who continued in office during the years of 1866 and 1867, and was again elected to this honorable position in 1878 and in 1882. Another co-religionist who held this honorable office seven different times, is Adolph Shire. Joseph Spiegel was elected five times to this honorable position. Among those who filled the chair in the east in Chicago lodge were Moses Shlelds, Edward Rubovitz, Joseph B. Schlossman, Henry N. Greenebaum, Emanuel J. Kohn, Simon W. Strauss, Charles E. Rothschild, Benjamin I. Greenebaum, Mr. Wilhartz, Da-

vid Birkenstein, Julius E. Furth, and others. Since many years ago Mr. Nathan Hefter has been the efficient secretary of Chicago Lodge. Many of the best and most permanent members of the Jewish community of Chicago and vicinity have joined Chicago Lodge, and quite a number of our leading Jews are today active members of the same organization.

This institution has sustained through the many years of its existence a bright record of noble deeds of charity.

Mr. Charles Cohen, who has taken a considerable interest in the workings of the Masonic order, is considered an authority on Masonic lodge law. He is frequently consulted by members and is always ready to lend his assistance in the preparation for and conferring of the degrees. The lodge has always highly esteemed Brother Cohen and has on several occasions manifested its great appreciation of his services.

THE NORTH SIDE HEBREW CONGREGATION.

In the year 1867 the necessity became apparent of having a Jewish congregation on the North Side. Thirty-two enthusiastic Israelites banded together and formed the North Side Hebrew Congregation. They leased a lot on Superior Street, near Wells street, and erected thereon a frame synagogue, an unpretentious building, but sufficient for the wants of the congregation, both as a house of worship and a place for the religious education of the young.

The following were among the founders of the congregation: M. Eisendrath, B. Gradle, Wolf Levy, Samuel Glickauf, Julius Jonas, N. M. Plotke, S. Swartzchild, P. Weinred.

Among the founders living in other parts of the city and belonging to sister congregations, who joined the North Side Hebrew Congregation to lend a helping hand to the young organization were: Nathan Eisendrath, Henry Regensburg, Michael Cohen, S. Dreschfield, H. Friedman, Cossman Eisendrath and Herman Goldsmith.

On the 27th of September, 1867, the little temple was dedicated by the Rev. A. Ollendorff, who was called to the ministry. The cost of the synagogue was \$6,000. Mr. Moses Shields was president and Mr. Samuel Glickauf treasurer.

After two years service Rev. Ollendorff severed his connection with the congregation. For a year the congregation was without a rabbi and some of the members, as Mr. Nathan Eisendrath, Mr. Moses Eisendrath, and others, officiated at divine service. In 1870 Rev. A. Norden was called from Baltimore and took charge of the congregation. He delivered his inaugural sermon on the 17th of October of that year.

On that eventful night, from the 8th to the 9th of October, 1871, when Chicago was visited by that terrible conflagration, the entire North division

fell a prey to the raging element. The little temple was laid in ashes; the members became homeless and scattered all over the city. The minister was obliged to seek another field of activity. He found a congenial congregation in Natchez, Miss. The sum of \$800, the balance in the treasury at the time of the fire, was kept as a trust fund by Mr. Samuel Glickauf.

The North Division was slowly rebuilt. The old north side pioneers returned again to their quarters. In 1875 Messrs. Samuel Glickauf, Jacob Glickauf and H. A. Kaufmann deemed it opportune to reorganize the congregation. An appeal was issued, a meeting held and the re-organization effected. Mr. Samuel Glickauf was elected president, and the Rev. A. Norden at the time in Europe, was recalled to his former field of labor. For nine long years the congregation worshipped at different

a more suitable location. The committee consisted of George Frank, S. Eichberg, and Adolph Shakman. To their indefatigable zeal it is due that the congregation has erected a temple on one of the best, most suitable and most valuable sites of the north division of the city, corner LaSalle Avenue and Goethe Street. The purchase price of the lot was about \$25,000, and the temple building incurred an additional cost of about \$40,000.

Mention must be made that among those who served the congregation in an official capacity were Messrs. H. Elkan and Samuel Eichberg, who held the office of president and manifested great interest in the welfare of the congregation.*

At the time of the erection of the present edifice, the officers of the congregation were as follows: A. J. Frank, President; Bernard Gradle, vice presi-



TEMPLE OF NORTH SIDE HEBREW CONGREGATION.

churches. In 1882 a fair was held and quite a large sum was realized through the efficient management of the chairman, Mr. A. Shakman, and the general interest taken by the members of the congregation. With the proceeds of the Fair a lot was purchased on the corner of Rush Street and Walton Place, for the sum of \$6,000. The first story was erected thereon and served as a place of worship for eight years. This synagogue was dedicated on the 22d of August, 1884, the Rev. A. Norden delivered the dedication sermon. Addresses were also delivered by Dr. B. Felsenfeld and Rev. A. Ollendorff. Mr. B. Gradle was president at that time. Mr. Samuel Glickauf was chairman and Mr. Adolph Shakman was secretary of the building committee.

After eight years of occupancy the congregation did not deem it prudent to finish the building on that lot. The property was sold and \$18,500 realized.

A committee was appointed to secure

dent; E. C. Hamburger, treasurer; Charles S. Bloch, recording secretary; Felix A. Norden, financial secretary; directors, Henry Elkan, David Rothschild, Moses Kaufman, August Yondorf and Louis Baer. The building committee consisted of: August Yondorf, Chairman; George Frank, Herman Gradle, Adolph Shakman, Louis Baer, Samuel Eichberg, Harry Pfiaum, Rev. A. Norden, Secretary; S. S. Benman, architect; H. S. Godfrey, superintendent of building. The membership at that time was about 120.

*The above facts concerning the North Side Hebrew Congregation we copied from a brief historical sketch prepared in the year 1894 by the Rabbi of the Congregation, Rev. A. Norden, assisted by the late Mr. Samuel Glickauf and Rev. A. Norden. A copy of this sketch was deposited among other documents in the corner stone of the temple, when it was being built.

Ever since the reorganization in 1875 the congregation enlisted under the banner of Reform Judaism. Its ritual is "Minhag Elnhorn."

To the great fire of 1871, it may be attributed that the congregation had to endure an unenviable fate. It has to lead a sort of nomadic existence, wandering from church to church, depending upon and enjoying the kind hospitality of our Christian friends.

In 1898 Rev. A. Norden, Rabbi of the Congregation, was pensioned and Rev. Abraham Hirschberg, a graduate of the Hebrew Union College of Cincinnati, was elected his successor.

The Congregation maintains a Sabbath School with an attendance of about 175 children.

During the many years of its existence the North Side Hebrew congregation has accomplished much good among the Jews of the North Division of the city. Its labors in the interest of a progressive Judaism fully deserve the prosperity which it now enjoys, and the full support of their co-religionists who have made their homes on the North Side.

The present officers are A. I. Frank, President; E. R. Weil, Vice President; S. Eichberg, Treasurer; H. Seligman, Recording Secretary; L. J. Strauss, Financial Secretary. Trustees: David Berkenstein, H. Elkan, A. Yondorf, F. Griesheimer, E. C. Hamburger and L. Baer. Members and seatholders number about 165. It owns a plat of ground in Rosehill cemetery which it uses for burial ground purposes.

The Auxiliary Societies of the North Chicago Hebrew Congregation are Young Peoples Union and Baron Hirsch Ladies Aid Society. The present officers of the latter are: President, Mrs. H. Lewis, Vice-President, Mrs. C. L. Lowenthal and Mrs. H. Friedman; Treasurer, Mrs. H. Roth; Secretary, Mrs. L. L. Aaronson. This Society is affiliated with the United Hebrew Charities.

LEADERS OF THE NORTH CHICAGO HEBREW CONGREGATION.

RABBI A. NORDEN.

Reverend Aaron Norden was born in Lissa, Prussian Province of Posen, June, 1844. He attended the Elementary Schools and Gymnasium in his native town. His early Rabbinical education he received from Rabbi Hirsch. A barbanel, Rabbi of Lissa, and of Rabbi Elias Guttmacher, of Graetz. Rabbi Norden came to America in 1865, and until 1869 he was assistant to Dr. H. Hochheimer, in Baltimore, Maryland. In that year he accepted a call to the North Chicago Hebrew Congregation, came to Chicago and remained with them until 1898. Since that time he is Rabbi Emeritus, of that Congregation.

Rabbi Norden was interested in charity work and during the many years of his connection with the North Chicago Hebrew Congregation he accomplished much good. He has always been prominent in B'nai B'rith circles, and served one term as President of

District No. 6, I. O. B. B. He also officiated as secretary of the Russian Refugee Society, and of the Covenant Culture Club. He is the present secretary of the Rabbinical Association of Chicago and is actively engaged in the good work of aiding the Roumanian Jews, who are driven to our shores by the inhumanity of the Roumanian Government.

Reverend A. Norden was married in 1866 to Rosalia Gabriel, of New York, and they have seven children, three sons and four daughters. One of the sons is a practicing physician in Chicago and one of the daughters, Mrs. Schlossmann, is a noted singer, and for a number of years has been a member of the choir of Sinai Congregation.

REV. ABRAHAM HIRSCHBERG.

Rabbi Hirschberg was born August 1, 1866, from the University of Cincinnati, and from the Hebrew Union College in 1898, receiving the title of B. A. from the former institution, and B. H. B. D. and Rabbi from the latter. In the same year he was elected Rabbi of the North Chicago Hebrew Congregation, where he has since been preaching and teaching to the satisfaction of his congregation. He is also a post graduate student of the University of Chicago.

Rabbi Hirschberg is the secretary of the Home for Aged Jews. He is a young man of talent and promise.



REV. ABRAM HIRSCHBERG.
Present Rabbi of N. C. H. C.

ABRAHAM I. FRANK.

Mr. Frank was born in Zuvalck, Poland, April 19, 1838, and is the son of Levi and Amella Frank. He came to America in 1851, and has been in the mercantile business in this city for many years. He has been very active in congregational work and is at present president of the North Chicago Hebrew Congregation. He is also a director of the Ideal Club and a contributor to the Associated Charities. Mr. Frank is married and has three children living, Mannie, Le Roy and Sydney.



ABRAHAM I. FRANK.
President N. C. H. C.

FIRST JEWISH CLUB.

THE STANDARD CLUB.

Of all the Jewish Clubs of Chicago to-day, the Standard is the oldest, most prominent and most influential. It was organized April 4, 1869, and on July 7th of the same year it was incorporated as the Standard. It started with 69 members and held its meetings at Brunswick's Hall, on Washington street, between Clark and La Salle streets. In February, 1870, the club rented and occupied the building especially erected for it, on the southwest corner of Michigan Avenue and Thirteenth street. After the great fire of 1871 General Sheridan took possession of the house and for several weeks established therein the headquarters of the Federal troops sent here to maintain order. Upon their removal the building was seized by the relief society, and it was finally arranged that the entire premises with the exception of the basement and ballroom, which were retained for club purposes be let to them for one year.

With the membership growing beyond the capacity of the quarters, the club in February, 1889, moved into its own home, the present building at the southwest corner of Michigan Avenue and Twenty-fourth street. On February 14, 1887, the old name "The Standard," was given up. The club was reorganized and incorporated under its present name "The Standard Club of Chicago."

The incorporators are: Jacob Newman, Louis B. Kuppenheimer, Abraham G. Becker, Joseph Gerstley, Alfred M. Snydacker, Bernhard Mergenthheim, Morris Selz, Emanuel Frankenthal, Moses Bensinger, Charles M. Leopold and Leopold Bloom.

The first officers were: President, E. Frankenthal; Vice-President, L. Wampold; Treasurer, D. Stettauer; Recording Secretary, Philip Steln; Financial Secretary, H. Goodman; Directors: Joseph Austrian, Henry Frank, Gerhard Foreman and J. B. Schlossman. The present officers are: Edwin G. Foreman, President; Alfred S. Austrian, Vice-President; Benjamin R. Cahn, Treasurer; Byron L. Glaser Secretary. Directors: William N. Eis-

endrath, Alfred Oppenheimer, Joseph F. Hartman, H. Abt and Milton L. Monhelmer.

The "Beefsteak Club" forms a part of the Standard. The membership is confined to the members of the Standard Club, and the object of the club is to discuss at the monthly "Beefsteak" dinners questions of interest. The organization is a great benefit to its members. The spirit of democracy pervades it. The Beefsteak Club gave its inaugural "broil" on Tuesday evening February 23, 1892, and the following officers presided: Leo Wampold, Louis A. Cohn, Milton R. Weinman and a board of directors, consisting of Milton Foreman, Norman Florsheim, Martin Cahn and Henry Strauss.

Many distinguished persons, men of national reputation, have been the guests of the Standard Club and many famous speakers have addressed the members. Some weighty subjects of

the Sabbath day was sadly felt among the Jewish population of that part of town. However, even those who heartily wished that a congregation should be established, lacked the confidence that an undertaking in that direction would succeed, and, when on Hol-Hamod Pessach 5633, the late Mr. M. Oesterreicher, together with his brother-in-law, Mr. A. Pam, went among the Jewish inhabitants of the southwest side to induce them to put their names to a call for a meeting to form a congregation, many a one, while subscribing his name to the paper, expressed his doubts as to the possibility of carrying into effect the good intention. But the work so earnestly undertaken was not in vain. Already, on the 7th day of that very Passah Feast (March 13th, 1873), divine services were held in Klein's Hall, corner 14th and Halsted streets. A little band of twenty-

bers still active in Congregation B'nai Abraham. Those who are yet among the living but have removed from the city or from the vicinity are A. Pam, P. Olf, Ignatz Lederer, M. Heinrich, J. Goldberger, Max Peabody, Charles Guthman, Joseph Zuckerman, William Tausig, Emanuel Kohn and others. Of the earliest members of the congregation we mention Albert Weil, Ignatz Lurie, A. S. Fischer, C. B. Heftner and Ignatz Stein.

The congregation worshiped in a rented hall; first in Klein's, then in Westphal's, on Halsted street, and then again in Klein's hall. During the fall holidays, when it was found that the hall was too small to hold all those who desired to worship with the congregation a church was secured for the purpose of holding services.

When Mr. Oesterreicher was elected president he at once took it upon himself to build a house of worship for the congregation. The congregation was small in number and financially quite weak, yet Mr. Oesterreicher was not dismayed. He appointed a committee to look about for a site. The committee consisted of Messrs. A. Pam and Charles Guthman, with Mr. Oesterreicher, ex-officio, as chairman, and in the summer of 1876 the committee recommended the corner lot at Johnson and Wright streets, which the congregation purchased. The funds were exhausted in paying for the lot, and the building of the house of worship would of necessity have been delayed for some years had it not been for Mr. Joseph Stein, who at that time became treasurer of the congregation. Mr. Stein declared himself ready to advance the necessary funds if the congregation should decide to build at once. This was the incentive for immediate action. A building committee was appointed consisting of Mr. Joseph Stein, Mr. Albert L. Klein, Charles Guthman, Ignatz Lederer, Adolph Weiskopf and President Oesterreicher, who rendered valuable services as the head of that official committee. Plans for the building were secured and in the spring of 1877 the erection of a synagogue was begun. Mr. Albert Weil was elected recording secretary and worked very actively for the interest of the congregation.

The temple was dedicated on December 2d, 1877, with appropriate ceremonies.

During the next following years the congregation was very prosperous, gaining in membership and doing good work as a congregation. Rev. Isaac Fall was called to the pulpit, and he remained two years. He was succeeded by the late Dr. Ignatz Grossman, the father of the two well-known young rabbis, Dr. I. Grossman of Cincinnati, the successor to the lamented Dr. I. M. Wise, and Dr. Rudolph Grossman, who was first assistant to Dr. Kohler in the Beth-El Temple of New York, and is now rabbi of Rodef Sho-



STANDARD CLUB.

municipal and even national importance have been discussed at the "broils" of the Beefsteak Club. The discussions are generally led by distinguished scholars and orators, who are the invited guests of the club.

CONGREGATION B'NAI ABRAHAM.

Thirty-one years ago (in 1870) the B'nai Abraham Congregation was called into existence through the efforts of a few brave and enthusiastic Jews of the southwest side of our city, who considered it a sacred duty to establish a place of worship where services should be held, not only during the fall holidays, but throughout the Sabbaths and festivals of the whole year. There was at that time no permanent congregation on the southwest side of the city, and the want of an institution that would afford the opportunity to attend divine services on

six men united themselves for the purpose, as they expressed themselves in their call for the first meeting, "to hold divine service, to teach the young the tenets of Judaism and to practice Jewish charity."

The following first officers were elected: Henry Orthal, president; Joseph Goldberger, vice-president; Moritz Oesterreicher, financial secretary; H. Wolf, recording secretary. The Rev. Mr. Janko (now in his 82d year, living at the Home for Aged Jews on Drexel boulevard, and still officiating at the chapel of that institution on Friday nights, Saturday mornings and on holidays) conducted the services and superintended the religious school of the congregation.

Of the first members of the congregation but one is today on the list of membership. Trustee Mr. Simon Pick is the only one of the starting mem-



TEMPLE B'NAI ABRAHAM.

lom congregation of the same city, both are graduates of the Hebrew Union College, Cincinnati. Dr. Ignatz Grossman officiated as rabbi of congregation B'nai Abraham for five years.

During this time he labored successfully as teacher and preacher among the Jewish population in the southwest side of the city.

In 1881 the congregation gave a masque ball, by which it raised \$700 for the Michael Reese Hospital.

The congregation suffered a great loss in the demise of Joseph Stein, who died in 1880. He was succeeded as treasurer by Mr. Wm. Peabody, who served in that office until 1883.

In the fall of 1884 the congregation inaugurated several reforms. A radical change was made in the mode of worship. "Minhag America" was substituted for the old ritual. This caused a little stir at first, but soon quietness and peace led the congregation on the way to prosperity.

In 1885 Dr. Grossman retired from the pulpit of the congregation and Rev. Jacobson became his successor. During the same year the congregation suffered the loss of its beloved president, Mr. Moritz Oesterreicher, who was suddenly called to his eternal rest on November 11th, 1886. He was in the elevator of his cracker factory when the cable broke and the elevator fell with a crash. The heavy weights striking the unfortunate man, mangling and maiming him in a fearful manner. He died shortly after the accident. Mr. Oesterreicher had served the congregation from the very beginning, and for nearly thirteen years as president he labored indefatigably to establish the congregation on a sure and safe basis. In the annals of congregation B'nai Abraham no name will be remembered with greater love and esteem than the name of Mr. Oesterreicher. As long as B'nai Abraham will exist the memory of this faithful

founder will be honored and best. During the many years of his office as president the following were associated with him as vice-presidents: L. A. Klein, Max Peabody, A. Cohn, A. S. Fischer, Charles Guthman, Wolf Lederer, I. Guthman and C. A. Weissenbach. As secretaries there were associated with Mr. Oesterreicher, Sam Stein, Joseph Falk, Edward Klein, L. Kahnweiler and Sig. Langbein.

After the death of Mr. Oesterreicher Mr. C. A. Weissenbach became president of the congregation and served for three years in that capacity. His administration was a very prosperous one for the congregation.

In May 1888 Dr. A. R. Levy was called to the pulpit of the congregation.

In the fall of the year 1889 C. B. Hefter was elected president of the congregation and he acted in this capacity for two years. During this time the congregation purchased the site on Marshfield avenue, upon which the temple now stands, and the property on the corner of Wright and Johnson streets was sold. In September, 1891, I. S. Lurie became president of the congregation, and he served during the entire period when the present temple was being erected. The present temple was dedicated on the 9th of September, 1892. The cost of the lot and building complete, with organ, furniture, carpets and hangings was \$37,760.00. Of this sum but \$13,435.00 had been paid at the time, and during the following five years the congregation has been enabled to reduce the indebtedness to \$17,325.00

Mr. Charles Klausner, who was elected president of the congregation in 1892, when the temple was dedicated, served the congregation for over four years, and to his zeal and able management, as well as to the willingness of all the members of the congregation, it was due that the liquidation of the sum of \$7,000.00 of the indebtedness was made possible during the times of business stringency of which the country suffered since 1892. Mr. Klausner was succeeded in 1897 by Mr. Ignatz Bick.

The religious school of the congregation held two sessions weekly, 316 children were enrolled as pupils. The school was divided into eight classes, the superintendent, Dr. Levy being assisted by volunteer teachers. There was also a Hebrew school connected with the congregation, where instruction in Hebrew reading and translation was given exclusively. The congregation owns a cemetery at Waidheim. It has two lady auxiliary societies—Ladies' B'nai Abraham Society and Sewing Circle.

At the last annual meeting held Sunday, January 20th, 1901, a very encouraging report of the executive board was submitted to the congregation. The congregation has been eminently prosperous in every part of its activity. The membership has increased

during the past year, and numbers now 130 active members and 86 seat-holders, a total of 224. The income for the year has been \$6,111.70, and the expenditures were \$5,148.60, so that the treasury shows a balance of \$963.10, almost a rare thing for Jewish congregations, who, with few exceptions, generally have the balance on the wrong side of the ledger. The Sabbath school of the congregation has on its rolls 326 pupils and the attendance at the school during the year has been eighty per cent. A "Bible Class," composed of young people, many of whom are university graduates, is active in the study of Jewish history and literature, and is doing good work. The weekly Sabbath services at the temple are well attended and the capacity of the house of worship is taxed to its utmost on special and holiday services.

The present officers are: President, I. S. Lurie; first vice-president, J. Fantl; second vice-president, S. Baer; recording secretary, S. Klausner; financial secretary, A. Steinbier; treasurer, Chas. Klausner; trustees, Gustave Kassowitz, Sig. M. Lederer and Joseph Hirsch.

The good influence of B'nai Abraham congregation goes beyond the immediate neighborhood. It reaches even the heart of the Ghetto, for although Congregation B'nai Abraham is far removed from being an orthodox congregation, and should rather be counted among the conservative congregations of Chicago, many of the Russian Jews frequently attend the services, which fact cannot fail to wield a beneficial influence.

LEADERS OF B'NAI ABRAHAM CONGREGATION.



REV. DR. A. R. LEVY.

DR. A. R. LEVY.

Rabbi Levy was born at Beerford, Province of Starkenburg, Duchy of Hesse, October 24th, 1858. He began at an early age to prepare for the ministry. From 1869 to 1873 he attended the Gymnasium at Mayence, and studied Hebrew under Dr. Lehman, the pillar of German-Jewish orthodoxy and

the editor of the "Malnzer-Israelite." He lived one year at Frankfort on the Main and went to Berlin in 1874. There he entered the seminary, which was then under the directorship of Prof. Horwitz, and graduated from that institution in 1876. For the next two years Rabbi Levi was instructor in the Preparatory School in connection with the Rabbinical Seminary at Berlin, and while occupying that position he continued to study Rabbinica at the Seminary.

Dr. Levy officiated for one year at Frankisch Crumbach, Hessa-Darmstadt. In 1879 he came to America and succeeded Dr. Fluegel at the K'nesseth Israel Temple at Erie, Pa., where he remained for two years. In the fall of 1881 he entered the University of Georgia at Athens and graduated with the class of 1884. His thesis was on "Medicine in Early Times," a succinct research into the earliest times of the science of medicine, dealing with the subject as we find it among the Ancient Egyptians, among the Hebrews, the Greeks and the Romans.

The essay was at the time printed in the University Journal, and has since been reprinted twice; in the Digest's Journal of Philadelphia, of the year 1884, and as a supplement to the report of the Medical Society of the State of Georgia. While a student at the Georgia University he officiated before the Congregation B'nai Israel at Athens, remaining with that congregation until 1885.

On June 28th, 1885, he married Miss Carrie Sellman of New Orleans, and from that time until his coming to Chicago, in May, 1888, he lived in Texas and officiated as rabbi of Congregation Rodef Scholom of Waco.

In May, 1888, he was called to the pulpit of B'nai Abraham Congregation of Chicago.

Rabbi Levy has also written a series of articles on "The Development of Written Language." His articles were published in the American Israelite during the months of May, June and July, 1886.

The career of Dr. Levy in Chicago is well known. He is a true friend of the poor, diligently studying their wants and always ready to help to the utmost of his ability. He has made charity his life's aim and his means and his might are always at the service of his poor brethren, who come to him for counsel and help in all their troubles and tribulations. He devotes much of his time to this kind of work and his house is very frequently thronged with poor people, who seek his aid. He willingly and readily listens to their appeals and always has a kind word, a good advice and practicable suggestions for everyone. He is an enthusiast on the question of Jewish farming. During the influx of Russian Jewish immigrants to this country he served for a time, gratuitously, as superintendent of the

Russian Refugee Society, working with great zeal and indefatigable devotion for the betterment of the condition of the poor refugees. He succeeded in placing a number of them on farms and has continued to take an active interest in their welfare up to the present time, helping them with advice and money whenever called upon by his proteges.

He recently paid a personal visit to a number of farmers who mainly through his instrumentality were enabled to establish themselves on promising farms and was happy to find that his labor in their behalf was not in vain. Through his efforts the Jewish Agriculturists' Aid Society of America was established in Chicago, of which he is the corresponding secretary. His devotion to the idea of Jewish agriculture in America is so deeply rooted in his soul that his only hope is to be able to retire to the country as soon as possible and to make his home in the midst of Jewish farmers, to lead them to success in their agricultural pursuit and to guide them spiritually to a better, purer and clearer understanding of Judaism. The practical business man may call him a dreamer, a wild enthusiast, but all these epithets cannot wipe out the positive facts, the real accomplishments of the so-called dreams of Rabbi Levy. The results of his work speak for themselves if only the too materialistically inclined doubters would once descend to heed their import and evidence.

Fortunately his congregation seems to understand him, to appreciate his endeavors in behalf of his poor brethren, and encourages him in his good work. He is highly respected and beloved by his congregation, and he enjoys the full confidence of the entire Jewish community of Chicago.



IGNATZ S. LURIE.
Pres. B'nai Abraham Congregation.

IGNATZ S. LURIE.

Mr. Lurie is a son of Solomon and Kattie Lurie, and was born Sept. 6th, 1854, in Bohemia, where he received his early education, later attending the schools in Chicago. He came to America at the age of fourteen. He

was married to Miss Julia Dubetz and has two children living, Harry and Willie. He has taken much interest in congregational work, having served as secretary and at present is president of B'nai Abraham Congregation. He is a member of the B'nai Brit and Free Sons and a contributor to the Associated Charities of Chicago. Mrs. Lurie is president of the B'nai Abraham Ladies' Association, and is an active worker for the charities.

CONGREGATION BETH-EL, FORMERLY RODEF SCHOLOM.

Up to the year 1871 there was no Jewish congregation in the entire northwest side of Chicago, although quite a Jewish population dwelt in that part of the city. The nearest synagogue to the the Jewish people living in that division was Temple B'nai Scholom, Fourth avenue and Harrison street, and thither those who felt inclined, went to worship. But the transportation facilities in those days were by far not so comfortable as they are today. Moreover, the synagogue on Fourth avenue was not large enough to accommodate all who came to worship there, especially on the great fair holidays, and so the Jews of Milwaukee avenue and adjacent streets decided to organize a congregation of their own.

On the 7th of October, 1871, a small number of Jews met by agreement at the house of Mr. Moses Hirsch, on Milwaukee avenue. Rabbi Norden, minister of the North Chicago Hebrew Congregation, happened to be present and kindly recited the evening prayer before this small congregation. On Simhas Torah eve of that year, the very night of the great Chicago fire which consumed the greater part of the city, those present at these services at the house of Moses Hirsch, organized a congregation under the name of Rodef Scholom, the name of which was afterwards changed to Beth-El. The following were present at this meeting: Moses Hirsch, L. Schwartz, J. Tausig, M. Tausig, Z. Sinsheimer, D. S. Eisendrath, L. Weil, L. Schulhof, Schandig, B. Schram, S. Richter, Simon Klee, Abe Klee, J. Gruener, M. Solomon and Herman Renberg, only the last five of whom are still living; the rest sleep in their silent graves. The first officers were as follows: President, Moses Hirsch; Vice-President, Z. Sinsheimer; Treasurer, David Eisendrath; Secretary, Herman Renberg. The first services of the new organization were held the following Saturday at the house of Mr. Ohnstein and a Sefer Torah, the scroll of the law, a present of Mr. D. S. Eisendrath, was then dedicated. Two weeks later the congregation rented a hall on Peoria and Ohio streets, where regular Saturday services were held, and six months later the little but zealous congregation purchased a double lot on May and Second streets, upon which they moved a frame church building which they bought from a Norwegian congregation, which church

stood on the corner of Huron and May streets. For the next two years the congregation had no regular minister. Rev. Ignatz Kunreuther, who lived on the North Side, and frequently walked the long distance on Saturdays and holidays to attend the services at the Rodef Sholom synagogue, voluntarily officiated, and a Mr. D. Gottlieb, an old Bohemian lamden, also officiated from time to time.

In March, 1873, H. Eliassof, the writer, came to Chicago from Ogdensburg, N. Y., where he was officiating as minister and teacher during the year 1872. Mr. Eliassof was then a very young man, hardly 25 years of age. Upon the recommendation of Rev. Dr. Machol, the Rabbi of Congregation K. A. M., Mr. Eliassof was elected as the first Rabbi of Congregation Rodef Sholom.

From March until June of the same year the affairs of the congregation continued very satisfactorily. The membership was increasing and the future prospects seemed very promising, indeed. But on the 22nd of June, 1873, all the rosy hopes and the promising prospects of Congregation Rodef Sholom were completely destroyed almost in the twinkle of an eye.

It was on a Sunday afternoon; the day was bright and the sky was clear. The trustees of the congregation were assembled in meeting in the synagogue. They had just finished their business and were filing out of the structure, they had hardly reached the sidewalk when suddenly a violent wind storm arose. With almost the force of a cyclone it caught the synagogue at the base, lifted the structure from its foundations and hurled it a distance away reducing it to splinters. It was the work of a short moment and the trustees who witnessed the demolition of their synagogue could hardly realize it. It was, indeed, a calamity for the little congregation, for all the storm had left them was an indebtedness of \$7,000. But the little band of men who had the courage to undertake



BETH-EL TEMPLE.

to establish a congregation in defiance of a sweeping conflagration that laid the city of Chicago in ashes, was not so easily daunted. The members, though few in numbers, did not lose

courage. That very evening a meeting was called at the house of the treasurer, D. S. Eisendrath, and by voluntary subscriptions a fund was



HERMAN ELIASOOF.
First Rabbi of Rodef Sholom Beth-El Congregation.

raised for the building of a new temple. Under the conditions the congregation was unable to pay the contracted salary to its minister, and Mr. Eliassof voluntarily relinquished his claim and canceled his contract with the congregation.

The new temple was erected at the corner of May and Huron streets. The congregation changed the name to Beth-El and at the same time it issued bonds of ten dollars each, which found ready sale among the members, though such bonds are not very popular on the Chicago Stock Exchange.

A modest frame structure was soon raised on its present site and ever since Congregation Beth-El held their services there. The following gentlemen ministered to the spiritual needs of the congregation after Mr. Eliassof severed his connection with them: Lippmannsohn, Bonheim, Blen and Danek, the last named of whom served the congregation up to March, 1891, when he died in the prime of his useful life, deeply mourned by all the members of Beth-El. During all these years it required a heroic struggle on the part of the members to keep up their beloved congregation. When the present incumbent of the pulpit of Congregation Beth-El, Rabbi J. Rappaport, took charge, in July, 1891, the congregation had a very small membership, but gradually the membership has been increased. The indebtedness accumulated through a number of previous years has been paid off. A cemetery valued at \$800 has been bought and paid for. The congregation has seventy-five members today and the synagogue property is clear of all incumbrances. Three lots on Crystal and Hoyne avenues have been bought and paid for, where the congregation contemplates erecting a new temple in modern style. The present location is nearer to the center of the Jewish population of the Northwest Side, and it

is hoped that the congregation will add considerably to its membership by having their temple in that location. The plans for the new synagogue have been drawn and the congregation is in good hopes soon to begin building. The congregation consists mainly of southern German and Bohemian Jews; and has drifted from orthodoxy towards a rational conservatism.

Beth-El Congregation had from the start family pews, and though organ and choir were introduced in 1889, Minhag Ashkenaz with the Roedheimer Tephilah was retained until 1892, and then, in the face of a strong opposition, "Minhag America" was adopted.

On Sim'hath Torah evening, Tuesday, September 29th, 1896, Beth-El Congregation celebrated its twenty-fifth anniversary, with a jubilee service and a banquet.

Rabbi Julius Rappaport of Congregation Beth-El has suggested to his congregation a novel idea of disposing of the old edifice to be abandoned when the congregation moves into its new house of worship on Chrystal street.

After consulting with the Board of Trustees it was decided to dispose of the old church property by raffling it off at \$1.00 a chance, using enough numbers to realize \$10,000.

The present officers of Beth-El Congregation are: President, H. Molner; Vice-President S. Kaufman; Treasurer, M. Drozdowitz; Secretary, I. Gottlieb; Financial Secretary, B. Kiatscher; Trustees, M. Friend, H. Nathan and R. Gottlieb.

LEADER OF BETH-EL CONGREGATION.

RABBI JULIUS RAPPAPORT.

Rev. Rappaport was born January 10th, 1863, in a little Hungarian village near Debreczin, to which latter place his parents removed soon after



REV. JULIUS RAPPAPORT.
Beth-El Congregation.

he was born, and where they still reside. He was sent to "Heder" at the age of five years, where he learned to read Hebrew, to interpret the Bible and the Talmud. In addition to this he was

instructed by his father, who was a highly learned Talmudical scholar, every evening and morning before and after "Heder" to augment his knowledge in Talmud. At the age of ten he was sent to the "Jeshiba," where he was a very diligent student, and having good teachers, he progressed very rapidly. Among his teachers were Meir Perls and Dr. M. Diamant. Dr. Diamant was a man of academic training, and he helped the young student in the study of Hebrew grammar, the Hungarian language, history and mathematics. His father objected to his studies and sent him away to Pressburg—the mecca of the Hungarian Bachur. Stealthily he continued his secular studies even there, not neglecting his Talmudical studies, and at the age of nineteen he received there his "Moreno," also a Rabbinical diploma. In the meanwhile his time to serve in the army had arrived, he was summoned before the military commission for conscription and was pressed into active service, though on the strength of his certificate of graduation from the Pressburg Rabbinical school, the only one officially recognized institute, he only served one year in an infantry regiment. This was sufficient to invalidate him further as a Rabbinical aspirant, and he emigrated to America. For some time he lived in New York, and when a Chicago friend of his urged him to apply for the vacant Beth-El pulpit in Chicago, he applied for the position and was elected. Here he went to work with a will, gradually introducing changes in the mode of worship. He induced the congregation to adopt "Minhag America," the tri-annual cycle of reading the Torah, and he hopes to continue the improvements.

Rev. Rappaport is the favorite Rabbi on the Northwest Side, very popular and respected. He has earnestly applied himself to the study of the vernacular and has advanced very quickly. Several articles from his pen have appeared in the Reform Advocate and they were well written.

XIII.

THE DEBORAH VEREIN.

The Deborah Verein, a ladies' benevolent association, was established in Chicago in 1872. The first president was Mrs. L. Schoenfeld. During the twenty-nine years of its existence it has done much good among the poor Jews of Chicago. It was always a great assistance to the United Hebrew Charities. The society is now contemplating the opening of a "Creche" in co-operation with the U. H. Sewing Room.

The present officers are: Mrs. H. Brady, President; Mrs. L. Newberger, Vice-President; Mrs. A. Hoefeld, Secretary; Mrs. C. Hefter, Treasurer, and Mrs. A. White, Financial Secretary.

THE CHICAGO RABBINICAL ASSOCIATION.

As the name of this association indicates, it is a society whose members

are Rabbis in Chicago. The association numbers at present seventeen members. It was founded in the fall of 1873 and was established for the purpose of fostering friendly sentiments between the colleagues, of deliberating on matters of general Jewish interest, of acting co-jointly, and as a body, in practical Jewish matters whenever necessity arises for such a united action, and for other kindred objects.

The association meets during the winter season once in every month. For the first year of its existence Dr. B. Felsenfeld had been elected as president and Rabbi A. Norden as secretary. Since then both these gentlemen have been re-elected annually, and they are still occupying their respective offices.

INDEPENDENT ORDER BICKUR CHOLEM UKADISHU.

This order was established in 1875. They have adopted the following preamble:

"We, the members of the Independent Order Bickur Cholem Ukadishu, have adopted the following cardinal doctrines, for the furtherance and maintenance of its time-honored principles. The moral support of all means tending to educate and elevate the Hebrew race, charity and universal benevolence, and we adopt as our motto: 'Truth, Love and Justice.' In order to carry out the above doctrines we have adopted the following:

"1. To unite socially all acceptable Israelites between 21 and 50 years of age.

"2. To provide means from the proceeds of dues and assessments of its members wherewith to assist its sick and disabled members, and for the relief and aid of the families, widows and orphans of its deceased members.

"3. To encourage them in the pursuit of their professions, business, trade or occupation.

"4. To hold entertainments, and to give moral, instructive and scientific lectures."

The first officers were N. J. Stern, Moses Harris, Nathan Davis, Jacob Williams, L. Lewinsohn, A. Bernstein and W. Holdstein. The membership numbers 165. The society meets every first and third Sunday in each month. The present officers are: President, Abe Bernstein; Vice-President, Thos. Piser; Recording Secretary, Simon S. Ziv; Financial Secretary, B. Lyon; Treasurer, M. Gutkowsky; Superintendent, Ben Greengard; Monitor, Joseph Werh; Assistant Monitor, Louis Stuppner; Guide, Louis Ralke; Outside Guard, S. Nierman; Inside Guard, A. Harris; Trustees, Moses Hecht, Jonas Ziv and W. Goldstein.

A similar association under the name of

CHEBRA KADISHA UBIKUR CHOLIM

was established in Chicago November 24th, 1861. The older Chebra has a membership at present of eighty-three.

It meets the first Sunday of the month. It provides doctor and medicine for sick members and buries the dead. Its present officers are: President, Henry S. Goldsmith; Vice-President, Ignatz Weinfield; Secretary, D. Brown; Financial Secretary, H. Hirsch; Treasurer, Sam Witkowsky; Trustees, I. Van Baalen, Henry Cohn, Chas. G. Fox and Adolph Klein.

JEWISH EDUCATIONAL SOCIETY OF CHICAGO.

In September, 1876, a number of high-minded Jews of the Chicago Jewish community established this association for the purpose of fostering Jewish learning in the midst of the community.

Dr. Kohler, minister of Sinai Congregation; Dr. B. Felsenfeld, Rabbi of Zion Congregation; Rev. Liebman Adler, of Congregation K. A. M.; Rev. A. Norden, of the North Chicago Hebrew Congregation, and a number of other prominent Jews issued a printed appeal to the Israelites of Chicago in which they urged the necessity of such a society.

The following is a copy of this appeal:

"Israelites of Chicago! When, with their thousands and tens of thousands, our fathers were assembled around Mount Sinai to receive the Law, God—as the Rabbis tell us—wanted to have security for the sacred treasures, whose guardians they were to be. They pointed to Abraham and Isaac, Jacob and Joseph, their noble ancestors, but God refused to take them as security, saying: 'I want witnesses for the future, not for the past. I want to see prospects of a good growth, not mere seeds.' Whereupon the people held forth their children and said: 'Let these young ones vouch for the maintenance of the Law! Let them warrant for the future!' And God was satisfied, and ever since the strength of Judaism consisted in the instruction of the young.

To the Roman Emperor besieging Jerusalem, Rabbi Jochanan ben Sakkai said: "Take the city with its gorgeous temple, but leave me a place, where I can teach the Jewish religion," and, this having been granted, Judaism outlived Rome. The teaching of the children, being imposed as a sacred duty on every Jewish parent, shielded our people and the purity of our religion against the fiercest onslaught of a barbarous world. The propagation of knowledge of the Law, amidst centuries of abhorring vice and ignorance, once made of every Jew a brave soldier in the warfare for truth and of each Jewish household a fortress of virtue. To raise children well versed in the Jewish lore was the highest ambition of the Jewish mother, while the ignorant was a disgrace to his family in spite of his wealth. The pursuit of knowledge, fostered privately and publicly, made the Jews a people of thinkers, instead of blind believers. Hence their enlightenment

and progress in religion as well as their material success and prosperity. And if Judaism has, as we believe, a mission to fulfill, and truths to teach unto mankind, its force and redeeming power surely lies in the thorough knowledge of its religion and of its world-wide history. Without it, it sinks to the level of a small sect, instead of widening into the religion of humanity. For Hebrew literature is the key to the mysterious shrine of religion, entrusted to Israel.

Israelites of Chicago! What have you done for preserving our faith and transmitting the noble bequest of ages to posterity? True, you have in the different parts of this city formed congregations and erected beautiful houses of worship, redounding to the honor of the God of our fathers. You have ministers preaching to you every Sabbath and festival day, well accredited by the surrounding world. You have Sabbath schools and teachers, besides, to imbue the youth with all the elements of Jewish religion and history. But are you satisfied thereby to have done all in your power to maintain the religion of our fathers in its pristine glory and purity? True, you have raised your children as Jews, but do you believe, that they, after having attended the Sabbath school up to the time of their confirmation, will be able to expound and to defend Judaism before the world? Or do you know of any one of them desirous of pursuing the study of Jewish lore and history, in order to know what Judaism is, and what it has accomplished in its wonderful march? And suppose there are such people, what opportunities have they of studying the Hebrew and acquiring the knowledge, indispensable for a thorough understanding of Judaism? Where are the schools, from which you expect your future Rabbis and teachers and the well-read laymen to come? The latter can certainly not be imported from the old country for the purpose of upholding your Jewish institutions.

Indeed, indifference and dissension, ignorance and shallowness have long enough eaten the very marrow and root of our sacred inheritance. Compare the zeal and devotion, the generosity and sympathy manifested in Christian Churches by young and old, with the indolence and lethargy, which have estranged the young particularly to our holy cause, so as to make every attempt of enlisting their interests fail at the very outset. Christian Mission Societies send forth their soul-hunting agents to ensnare Jewish young men and to tear them away from the breast of their mother religion, while the Jewish community, for want of religious education and protection, leaves them to spiritual starvation.

You are, no doubt, aware of the call issued, both in the East and West, for establishing a Jewish Theological Seminary, in response to which several congregations of this city have joined, either the one or the other movement. Yet this undertaking must be regarded

premature as long as in the various centers of American Judaism, there are neither pupils imbued with the spirit of Jewish lore, so as to feel induced to enter upon a theological career, nor high schools, where talented youths could prepare themselves for such a course.

We must have a Jewish High School in every large community, where especially gifted young people from their eleventh or twelfth year are to be advantageously taught in Hebrew literature and Jewish history, in addition to the various branches of a general high school training, the Hebrew forming an organic part of the entire school system; where, moreover, lessons in Jewish Religion, History and Literature are given twice or thrice during the week to such young people, who are anxious to receive information about Judaism, while pursuing their mercantile or scientific course during the day.

In view of this urgent need, several members of our different congregations met and consulted about the feasibility of establishing such a school in this city, and after due consideration of the matter, organized a society for this purpose, under the name of

JEWISH EDUCATIONAL SOCIETY OF
CHICAGO.

Israelites of Chicago! A great and noble, though difficult task is before you, and only by united efforts, and by the good will and generous support of each and every one of you, it can be accomplished. Setting aside your views differing in regard to the modes of worship, or the higher conception of the demands and aims of Judaism at the present age, we expect you, whether members of Reform or Orthodox Congregations, whether married or single, old or young, to unite and co-operate in the work before us.

Let us bring the necessary sacrifices for the good cause. Let no one fail to join this society. Ladies and gentlemen, young and old, are alike welcome.

"It is time to act for God, as destruction threatens thy law."

The Committee on Publication.
Chicago, Sept. 15th, 1876.

The undersigned members will be pleased to receive your subscriptions: Rev. Liebman Adler, Dr. B. Felsenthal, Dr. K. Kohler, Rev. A. Norden, M. M. Gerstley, B. Loewenthal, D. Simon, B. Schoeneman, L. Buxbaum, Henry Hart, Henry L. Frank, Dr. Gustave Fisher, Tobias Goldschmidt, H. Feisenthal, Julius Rosenthal, H. Snydacker, G. Foreman, Elias Greenebaum, M. A. Meyer, L. W. Reiss, S. F. Leopold, Abraham Hart, D. Lissberger, M. Hirsh, F. Kiss, J. Pieser, Henry Greenebaum, Jacob Roseberg, Lazarus Silverman, Nathan Eisendrath, L. F. Leopold, C. Kozminski, L. Heftner, August Blum, Adolph Moses, M. Cornhauser, L. Salomon, N. Heftner, E. Rubovits.

The object of the society was more clearly set forth in a number of arti-

cies of organization which were adopted at the regular meeting held August 31st, 1876. The three sections of Article 2, which we copy below, will give the reader a clear idea of the scope of the work laid out by the organizers for the Educational Society:

ARTICLE II.

Sec. 1. The object of the society shall be: To establish a school at Chicago, in which, in addition to the regular branches taught in our grammar and high schools, also instruction be given in Hebrew language and literature, and in Jewish religion and history.

Sec. 2. To encourage the establishment of Sabbath schools, and to assist, if necessary, in the establishing and maintaining of such schools in those parts of the city where heretofore religious instruction had been utterly neglected.

Sec. 3. To create a system of instruction, by means of lectures, lessons, discussion and the like, and to devise other means by which our youth can be interested for Judaism.

The writer was a member of this association, and at one time he received a letter from the late Herman Felsenthal, one of the directors, in which he was requested to become a candidate for the position of instructor in the school to be established by that association, but the school was never established. Several meetings were held afterwards and suddenly the association died a natural death and nothing was heard of it.

THE ZION LITERARY SOCIETY.

One of the most important and most influential literary associations in the city of Chicago in Jewish circles, from the time of the origin of the Jewish settlement up to the present time was the Zion Literary Society, which was formed in 1877. The first officers were: Michael Greenebaum, who might justly be called the father and founder of this once popular organization. To him belongs the credit of having given the first thought and impetus for its creation. For nearly thirteen years the Zion Literary Society was the great social and literary feature of the Chicago Jewish community.

The first board of directors was: Miss Hannah Greenebaum, now Mrs. H. Solomon; Mr. H. Solomon, A. G. Becker, H. L. Frank, Levi Mayer, Mrs. T. Klein, Flora Unna, Mary Greenebaum, now Mrs. Chas. Haas, and Tobias Rubovits. It had about 100 members, and met every Friday evening at the old Zion Temple, corner Green and Sangamon streets. The programs were very carefully arranged and the debates, lectures, musical numbers, and readings were of a nature tending to instruct and elevate. The refining influence of this model association was felt even for many years after the society had ceased to exist. The lectures delivered before the association by men like Salter, Adier, Felsenthal, Henry Greenebaum and later by our inimit-

able Dr. Hirsch were a joy and a delight, and when this society went out of existence it left a void which was never filled to this day.

The writer was, from the beginning to the last year of the existence of the Zion Literary Society, an active member of it, and to this day he regrets that we have no such institution in our midst, and this is the prevailing sentiment among all who ever belonged to the Zion Literary Society. Why a community like Chicago should not be able to maintain an institution of such importance is hard to understand. Other cities have their Young Men's Hebrew Associations, and their literary societies; they are forming centers where the Jewish young men can cultivate their minds and become acquainted with the illustrious masters of Jewish thought, with the priceless pearls of Jewish literature, with the imitable effusions and creations of Israel's bards, singers and minstrels.

The Jewish community of Chicago alone seems to be impotent to establish and to maintain even one institution of this nature. What is the cause of this deplorable inability? Do the Jewish young men of Chicago possess less capacity for union, less social cohesiveness, or less understanding and desire for such lofty aims? No, this cannot be the cause.

Congregation K. A. M., with its galaxy of noble rabbis who have taught the love of Judaism for over a half century, and her daughter congregation, Sinai, with its lofty aims and aspirations in the field of enlightened and progressive Judaism, with its great expounder of Jewish thought and learning, Zion Congregation and all the other rabbis and teachers, cannot have worked these many, many years in vain. Surely, their teachings must have made a deep impression. What, then, is the cause of this lethargy and indifference? Is it not time for us to do something in this direction and give a satisfactory answer to the world and to our sister cities who look inquiringly and wonderingly at our inactivity and neglectfulness? Perhaps when Dr. Hirsch will succeed in establishing a central synagogue in the downtown district, things will change for the better. For the present we have only so many congregations in so many different parts of the city for a certain small number of members who are able to pay their dues, rent a pew and vote at the annual or semi-annual elections, caring very little for the outsider, for the one who has no desire or is unable to join a congregation. Is it not to the interest of our congregations to endeavor to create a Jewish sentiment among our Jewish young men and not to permit them to lose all connection with and understanding of Jewish life? If Judaism is to endure in the midst of American Israel, if the Jewish institutions are to continue to exist in the future, must we not raise and influence men to be in sympathy with us, men

who will have the desire to follow in our footsteps and carry on our work with the same devotion and the same enthusiasm as their fathers did? Ah, the anxiety and fear, perchance the sons will desert the ways of the fathers, perchance the younger generations will not have the love for Judaism as we would like them to possess, is finding expression in almost every Jewish pulpit in the land. It is the burden of every thought of the true friend of Judaism today, and still we fold our hands in inactivity and do not even make the attempt to ameliorate conditions! Whose fault will it be, then, if, God beware, our fears and anxieties are realized? Who will be to blame for it but ourselves and our lamentable indifference? For Judaism to endure there must be a union of Israel, a union of fundamental thoughts and cardinal principles. Young and old must alike stand within the pale of this union. Only then the future of Judaism can be safe. Have our congregations succeeded in establishing such a union in America? It is doubtful. A thousand congregations working in the narrow and limited way we are doing today will never unite the House of Israel. A disjointed, disunited, and disrupted house will never endure. We may continue to have congregations, but no united Israel that stands ready to defend Judaism, the light of the world, from annihilation, as our heroic fathers did in days of yore. To accomplish this, other institutions whose fundamental purpose and paramount aim and object is to instill in the minds of the young, respect and love for Jewish sentiment; Jewish life and Jewish literature, must be established. If we are in earnest in our wish for the perpetuation of Judaism we must establish such institutions without hesitation.

The writer has often heard the founder of the Zion Literary Society express his ardent wish that the association may succeed in establishing such a union among the young Jewish generation of Chicago, and he used his influence to bring about the consummation of his desire and to turn the work of the leaders of Zion in that direction. Perhaps if the Zion Literary Society would have continued to exist the results would have been more gratifying. But we have preached too long; we must return to the history of the Zion Literary Society.

Among those who succeeded Michael Greenebaum in the office of President were: Henry L. Frank, Jacob Newmann and Levi Mayer.

One of the literary features was the weekly newspaper, edited by Mr. Levi Mayer and Mrs. Henry Solomon.

The public entertainments given by the Zion Literary Society were very popular and attended by the leading citizens of Chicago. They enjoyed the same popularity as did later the Young Men's Hebrew Charity balls.

The Zion Literary Society was connected with, and was, so to say, a branch of the Zion Congregation, and

no Temple society of this city ever equaled the Zion Literary in number of members or in general features.

MICHAEL GREENEBAUM.

FOUNDER OF THE ZION LITERARY SOCIETY.

Michael Greenebaum, the first president of the Hebrew Benevolent Society, fully deserved a place of honor in the history of the Jewish community of Chicago. At home, in Germany, he had learned a trade and supported himself by the work of his hands. He was a son of Jacob Greenebaum, who had given to Chicago five good sons, all of whom became prominent members of the Chicago Jewish community. Michael Greenebaum did not have the opportunities for a liberal education like his other brothers, especially Henry, but he never lost sight of the intelligent Greenebaum family traditions. He loved education and devoted much of his time to the work of spreading enlightenment among his co-religionists in Chicago.

He came to America in 1845 and settled in Chicago a year later. He helped to establish the Hebrew Benevolent society and became its first president. He was a member of the Anshe Ma'arab and Sinai congregations and one of the first to join the Zion congregation, in each of which he held office. He was one of the first to advocate Sunday services in Jewish congregations. He was also the originator and the first president of the Zion Literary society, which flourished in Chicago for twelve years, contributing much during its existence to intellectual progress, education, enlightenment and refinement in the midst of the Chicago Jewish community.

Mr. Greenebaum married Miss Sarah Spiegel at New York and when they died they left ten children, four sons and six daughters, Moses S., Gustave M., Ben and Henry, Mrs. Theresa S. Lesem, Mrs. Henrietta Frank, Mrs. Mary Haas, Mrs. Hannah Salomon, Mrs. Helene Kuh and Mrs. Rose Eisen-drath. He gave all his children a liberal education and some of his daughters he sent to Germany to the private school of Mr. Herman Reckendorf, at Frankfort-on-the-Main. This Mr. Reckendorf gained some fame as a writer by his work, in six volumes, "Die Geheimnisse der Juden" (The Mysteries of the Jews). One daughter of Mr. Greenebaum, Mrs. Hannah Salomon, is the president of the Council of Jewish Women of America and is considered one of the brightest daughters of Israel in the State of Illinois.

EMANUEL CONGREGATIONAL.

Congregation Emanuel was established in 1880. It first worshiped in a hall corner Blackhawk and Sedgwick streets. It was started with fourteen members. The first President was Zacharius Sinzheimer. From the start it was an orthodox congregation.

In 1886 they bought a church building from a Swedish congregation at 280 Franklin street, for which they paid \$10,500. The membership had grown to the number of thirty. The services were gradually reformed, and in 1889 Minhag America was introduced. In 1893 Mr. Adolph Krauss was elected President. Minhag America was superseded by Minhag Jastrow. In 1894 Congregation Or Chodosh (New Light) joined in a body and amalgamated with Emanuel.

In the spring of 1897 the congregation found that many of its members had moved further north, and that the location of the temple was no longer desirable. The congregation therefore rented the Baptist church, corner Belden avenue and Halsted street, where they still worship.

In 1893 the congregation adopted the Einhorn prayer book and resolved to worship with uncovered heads. In April, 1899, Mr. Leopold Sonnenschein was elected President which office he still holds. In the fall of 1896, a site for a new temple was purchased on the southeast corner of Burling and Belden avenue. It is the intention of the congregation to erect upon this site in the near future a modern temple.

Since 1885 the congregation owns the cemetery at Waldheim. The present membership consists of about 130 names. During the first years of the congregation's existence Messrs, Redlich and Sinzheimer officiated as readers, during divine service. In 1890 Rev. Mr. Austrian was elected minister, and he was succeeded by Rabbi E. Brown, whose successor was Rev. Julius Newman. In November, 1899, Dr. Emanuel Schreiber, the present incumbent of the pulpit was elected and was installed in his office by Dr. Emil G. Hirsch of Sinai Temple.

Dr. Schreiber immediately inaugurated Friday evening services, followed by English discourses. These services are very popular and are attended by the young people and all those of the congregation who cannot attend the Saturday morning services, when the services are conducted and the sermon delivered in the German language.

The membership of the congregation is steadily increasing. The Sabbath school is in a very prosperous condition. Since Dr. Schreiber has taken charge the number of pupils has almost doubled. About 150 children are in attendance. The Rabbi who is superintendent of the school is assisted by six teachers and a faithful school board is always in attendance.

Since last fall the post-confirmation class meets twice a month for instruction by the Rabbi in Jewish history and literature.

At the last annual meeting the following officers were elected: President, L. Sonneschein; Vice-President, G. Stein; Treasurer, L. Franklin; Secretary, S. Espen.

Connected with the congregation are two societies, first the Emanuel

Gemeinde Frauenverein, which was established in 1897, and is in a flourishing condition. Mrs. M. T. Strauss was president for three years, and was succeeded by Mrs. S. Schulhof. This society has eighty members. In January, 1900, the Emanuel Auxiliary Society, consisting of thirty young people, was established. This Society is doing excellent work for the congregation.

LEADER OF THE CONGREGATION EMANUEL.

DR. E. SCHREIBER.

Dr. E. Schreiber was born December 13th, 1853, in Leipnik, Maehren, a historic seat of Jewish learning. After a thorough preparation in Hebraics by his learned father Herman and grandfather Levi Schreiber, he attended, at the age of 11, the then flourishing Jeshiba (Rabbinical school) of his native



DR. E. SCHREIBER.

town, presided over by Moses Bloch, the present venerable director of the Landes-rabbiner seminar in Budapest, and he received from him, at the age of 13, the title of "Chabar." Rabbi Klein, Kremsier, where Dr. Schreiber attended the Gymnasium, Dr. Hildesheimer, Eisenstadt, Hungary, and Rabbi Hirsch, Altona, at present chief Rabbi at Hamburg, were also his teachers in Talmud. In 1870, he finished his studies in the Gymnasium and went to Berlin.

There he attended the University and for a short time also the Rabbinical school of his former teacher, Dr. Hildesheimer. Becoming dissatisfied with Hildesheimer's orthodox school of theology, he left and attached himself to the school of Abraham Geiger and reform. He first attended the lectures on science of Judaism in the Ephraim-Veitel Heine Lehranstalt, held by Lebrecht, M. Stelnschneider, Aub, Geiger, Haarbruecker and D. Cassel. On May 6th, 1872, the Hochschule Fuer die Wissenschaft des Judenthum's was opened. Felix Adler, New York; Immanuel Loew, Szegedien, and Schreiber, were the first three students matriculated. His contact with Felix Adler and Rosenfeld of New York, and particularly with Emil G.

Hirsch, who came a little later to Berlin, ripened then already his plan to go to the United States. After receiving the Doctor diploma, July 1873, he continued for another year his theological studies in Berlin, and received his diploma as Rabbi from Geiger, Lazarus Adier, chief Rabbi of Hessen Cassel, and Elias Greenbaum, district Rabbi of Landau-Pfalz. In 1874 Dr. Schreiber accepted the position of professor of modern languages, history and Latin at the Samson-Schule in Wolfenbuettel, which is historic through Zunz and Jost, who were educated there.

In 1875 he received a call as Rabbi to Elbing, West Prussia, and three years later to the old, renowned congregation of Bonn. Through his outspoken advocacy of reform and especially on-account of his introduction of the second edition of Geiger's prayer book (1871) which is more radical than the edition of 1854, Dr. Schreiber encountered a strong opposition in Bonn, and antagonism on the side of the press and Rabbinate of Germany. This was aggravated by the publication of books and his weekly paper, "Die Reform," which, under great difficulties, he continued for five years. In November, 1881, Dr. Schreiber came to this country as Rabbi of Mobile, Ala.

Prior to his arrival in this city he was Rabbi in Denver, Los Angeles, Little Rock, and Toledo, where he unswervingly and consistently labored in the cause of reform. The doctor has been a fertile author in the German and English languages. Among his larger works are: "Die Principien des Judenthums verglichen mit denen des Christenthums" (Leipzig, 1877), "Abraham Geiger" (1879), "Die Selbstkritik der Juden" (Berlin, 1880, Second Edition Leipzig, 1890), "Graetz' Geschichtsbauerei" (Berlin, 1881). This book, strongly criticising Professor Graetz' historiography on account of its biased and unjust treatment of Reform Judaism, has been endorsed by leading Jewish scholars. "Reform Judaism and Its Pioneers," (1892). From 1893 to 1896, he was editor of the "Occident" of this city. Dr. Schreiber has been a prolific contributor to the Jewish press of the country, particularly to the Reform Advocate. He is considered a forcible speaker.

XIV.

FREE SONS' CEMETERY ASSOCIATION.

The Free Sons' Cemetery Association was established by the Chicago Lodges of the Independent Order of the Free Sons of Israel on November 2d, 1875. The first trustees of the Association were: Simon Greenbaum, Abraham Abrams, Henry Greenburg, H. Ellasoff, Abraham Diamond.

The original purchase at Waldheim comprised five acres, to which six and a half acres were recently added. The ground is used for the burial of members of the Order and their families in Chicago. The present membership in Chicago today is eleven hundred.

The cemetery is under the supervision of four officers and five trustees, each of the nine local lodges elect three delegates to the Association, who in turn elect annually officers and trustees.

The officers elected at the last annual meeting are: President, E. C. Hamburger; vice president, I. R. Gardner; secretary, Adolph Pike; treasurer, Louis Levin; trustees, M. Pflaum, R. Feideberg, A. Cappels, J. Moi, B. J. Frank.

A JEWISH FARMER.

About fifty years ago, or perhaps earlier, there settled on a farm in the neighborhood of Lincoln, Ills., a Hollandish Jew by the name of Hinrichsen. He was of the sturdy old stock, a hard worker, economic in his ways, and naturally he was successful. He developed a model farm, took to himself for a wife a daughter of a Gentile neighbor, raised an interesting family and was highly respected by the entire neighborhood. Until advanced in years he attended strictly to his agricultural work and lived the life of a genuine farmer, not wishing to be anything else. One of his sons, G. Hinrichsen, applied about the year 1888 for admission to the B'nai B'rith Lodge at Lincoln, Ills. Some of the members objected to him on account of the mixed marriage of his father, claiming that according to the laws of the order only sons whose parents were both Jews and married according to Jewish rites are eligible to membership in the order.

The friends of the candidate finally brought the question before the Court of Appeals of the Order and the court decided in favor of Mr. Hinrichsen. He was admitted and initiated and is now a good standing member of the Order of B'nai B'rith.

We understand that the son is continuing to work on his father's farm, and has met with the same success. The family is noted for their hospitality, as no one is turned away who applies at the Hinrichsen farm for a night's lodging, a meal, or any other help that is within their power to extend.

Perhaps it would be a good thing if the consent of Mr. Hinrichsen could be obtained to place with him a few Jewish boys to learn farming. We believe it worth while to try.

The Jewish Orphans' Home or the Elizah Frank Orphan Society should make an attempt to interest Mr. Hinrichsen in this matter.

THE SOUTH SIDE HEBREW CONGREGATION.

Congregation Anshe Dorom, or the South Side Hebrew Congregation, was organized Sept. 10th, 1888. The following are the names of the charter members: L. Marks, L. Rosenbaum, Louis Levin, N. Levy, F. A. Somerfeld, A. Josiephi, S. Mendelsohn, M. S. Cohen, H. Silver, A. L. Katlinsky, A.

Swarts, H. Levy, M. Cohen, M. Brunnewasser, John Markus, L. Brenner, M. H. Ephraim, M. Ephraim, George H. Rosenbaum, Ben Davis, Ike Levy, J. Stern.

The congregation at first had services in rented halls. Subsequently a lot was acquired for the erection of a synagogue on Indiana avenue, near

who has accepted a call to the South Side Hebrew Congregation of Chicago, is only 27 years of age and has lived in America but ten years. He has resigned an excellent pastorate in Terre Haute, at a sacrifice of about \$700 per year, and comes to Chicago, where he will be enabled to attend the University of Chicago. He was born in Rus-



TEMPLE OF THE SOUTH SIDE HEBREW CONGREGATION.

Thirty-fifth street, and ground was broken in March, 1899. The cornerstone was laid in May of the same year. The exterior of the building was finished about October, 1899, when a bazaar was held in the vestry room to raise the necessary funds for the clearing of all debts. Since then the congregation has been holding its services in this vestry room. The congregation expects to finish the interior during this summer. In 1893 the congregation purchased one and a quarter acres in Forest Home to be used as a cemetery. The Rabbis who have been connected with this congregation are: Rev. Farber and Rev. Ungerleider. The present incumbent is Rabbi S. N. Deinard. Its present officers are: President, L. Rosenbaum, who has been at the head of the congregation from the time of its organization to the present day; vice-president, K. Lewis; secretary, L. Levin; treasurer, Herman Hirsch; trustees, B. Rosenthal, B. Davis, J. Lang, G. Hitzel and M. H. Ephraim.

RABBI S. N. DEINARD.

Rabbi S. N. Deinard of Terre Haute,

sia in 1873, and spent his early boyhood in Jerusalem, where he studied Jewish theology. After coming to America he entered the Dixon Univer-



RABBI S. N. DEINARD.
S. S. Hebrew Congregation.

sity, at Dixon, Pa., completing the course about four years ago, when he accepted a call to Terre Haute, Ind.

He is a very able young minister, and is master of several languages. The South Side Hebrew Congregation has erected a new church building on Indiana avenue, near Thir-

L. Wedeles, Max Mayer, A. H. Wolf, Joseph Weissenbach, Max J. Riese, J. B. Kohner, Wm. B. Wolf, M. J. Slooman and Max Aaron.

The Lakeside entertainments are fa-



IDEAL CLUB—300 LA SALLE AVENUE.

ty-fifth street, and chose Rabbi Deinard a year ago, when he visited Chicago and conducted services in the South Side synagogue, which had been vacant for about three months. Rev. Deinard is now Rabbi.

THE IDEAL CLUB.

This Club was organized for social purposes in 1883 with Dr. Simon Strausser as president, William Loeb as vice-president, Jacob Metzler treasurer, and E. C. Hamburger secretary. The present officers are Benjamin M. Engelhard, president; Jacob H. Mahler, vice-president; Henry Waterman, secretary, and Sol Kingsbaker, treasurer.

The Club is situated on the North Side, at 300 LaSalle avenue.

LAKESIDE CLUB.

The Lakeside, the second Jewish Club on the South Side, ranks next to the Standard in membership, influence and importance. It was chartered June 2d, 1884. The first board was: Officers, Morris Beifeid, president; S. W. Rosenfels, vice-president; Jacob L. Cahn, treasurer; Samuel J. Kline, recording secretary, and N. A. Mayer, financial secretary. Directors: Jacob Weil, Max Wolff, Conrad Witkowsky, E. B. Feisenthal, Martin Meyer and Charles Liebenstein.

The present officers are: Samuel Despres, president; Adolph Hirsch, vice-president; Solms Marcus, treasurer; L. Witkowsky, financial secretary, and Leo W. Wheeler, recording secretary. Directors: M. L. Freiberger, E.

mous for their elegance and other fine social features.

XV.

JEWISH AGRICULTURISTS' AID SOCIETY OF AMERICA.

This society was organized in the fall of the year 1888. Its object is to en-

G. Hirsch, vice-president; Adolph Moses, treasurer; Rabbi J. Rappaport, recording secretary, Rabbi A. R. Levy, corresponding secretary. Board of directors: Israel Cowen, Dr. B. Felsenthal, Marcus Freund, Henry N. Hart, Dr. Emil G. Hirsch, Samuel Klausner, Abraham R. Levy, Adolph Loeb, Adolph Moses, Julius Rappaport and Jacob Simon.

We quote from the report of the secretary of the society the following in order to give the reader a plainer idea of the work of this organization. The secretary says: "In the fall of the year 1888 four families were assisted to purchase each eighty acres of virgin prairie land in Southwestern Minnesota and locate there as farmers. Since that time we have encouraged and assisted from two to ten families annually to leave the enslaving sweatshop or unpromising and degrading "peddling" in the city and start out as farmers. During the twelve years of our operations we have dealt with seventy-six individual parties. These came to us on their own initiative. We encouraged and assisted them in their endeavor, and, with but one single exception, they are all today engaged in their new and chosen vocation, some more and some less successful, but all alike putting forth their best efforts to establish themselves and their families as agriculturists.

"One man, the head of a family, died on his farm in Minnesota and his widow and children joined the Hirsch Colony in Canada. Others, who at first located on small tracts of land near Chicago, have gone farther west



LAKESIDE CLUB—42D STREET AND GRAND BOULEVARD.

courage and aid Jewish people to embark as agriculturists in any section of this country and in the Dominion of Canada. The officers of the society are: Adolph Loeb, president; Dr. Emil

and have located on larger and more extensive farms. In this connection special mention must be made of the families Nudelman and Lloyd. They went from Dakota westward and lo-

cated in Smith's Valley, Lyons county, Nevada, where they are successfully working a large farm. With a capital of about \$100 Joseph Nudelman started farming in Dakota some twelve years ago, and when he went west eight years ago he had a capital of less than \$600. Today his livestock consists of thirty head of cattle and from forty to fifty horses and colts. He has all the implements and machinery necessary to work a large farm. His lands and the water rights he owns are valued at \$20,000 and on all of that there is an incumbrance of about \$14,000. Sam Nudelman, the son of the farmer, and Jacob Lloyd are also successful

these homesteads there are high priced berry and fruit farms, for which was paid from \$100 to \$150 per acre.

There are, secondly, lands which have been under cultivation when purchased by our people and which were purchased as "ready farms," and thirdly, farms made by our people from virgin prairie or wood lands, purchased at low figures, from \$5 to \$8 per acre.

After giving an exhaustive account of the homesteads established, of the present needs, of the struggles and hardships, and dwelling upon the higher benefits derived from the movement, pointing out the favorable conditions the enthusiastic secretary en-

happy and contented life? The answer to this question must come from those who are able to give financial aid to the work of promoting agricultural pursuits among the poor Jews. Hundreds of poor Jews, physically and mentally well fitted for the purpose, desire to become farmers. They are anxious to leave the city and try to make homes for their families in the country, by either filing a homestead claim on government land or by purchasing at a reasonable price a piece of good fertile soil, and work on the same as agriculturists. Will they be assisted to carry out their good intentions? Will the work which has



FIVE FAMILIES OF JEWISH FARMERS IN SMITH VALLEY.

Jewish farmers located in Smith's Valley.

Seventy-one of our Jewish farmer families, comprising 314 persons—151 adults over the age of sixteen years, and 163 children and youths—are located in the middle-west in the states of Illinois, Michigan, Iowa, Wisconsin, Minnesota and the Dakotas. Eight of these families are working rented farms; twenty-four filed homestead claims on government land, and the other thirty-nine families are located on thirty-separate homesteads. These homesteads, an aggregation of 2,987 acres of land, have been purchased by the respective owners at a cost of \$38,980, and with the improvements put in by our people the lands today represent a value of \$63,970. Among

endeavors to point out the duty of the American Israelite, and he says:

"With these changed conditions in favor of the work in hand, may we not look for a favorable answer to the question of farming among the Jews as at least a partial solution of the economic problem that confronts us now? Can the Jew make a farmer? This has been demonstrated, though in a small yet in a most effective way by our farmers. Will the Jew make a farmer? Will the many who push and cut and crush one another in an unprofitable struggle for a livelihood carried on in the over-congested quarters in our cities be helped to seek the wide and open country and there find the God-blessed avenue that leads through honest and useful labor to a

for its purpose the assisting of these people in their endeavor, be upheld? Surely, if pre-eminence in usefulness entitles any undertaking to marked consideration, this work of assisting our poor Jewish brethren to become farmers makes good its claim."

YOUNG MEN'S HEBREW CHARITY ASSOCIATION.

The name of this association should be written in gold and its praises should be sung in rhythmic rhyme. The plain every-day prose which alone stands to our disposal is too feeble to do justice to its glorious achievements. Since January, 1881, the time when this society was established, until the year 1900, when the Associated Charities were called into existence, this

association has raised and distributed among the charity institutions of Chicago, without distinction of creed and nationality the munificent sum of nearly a quarter of a million dollars. And all this was done without much ostentation, but with great dignity, so that every act reflected honor on the Jewish name. What more should there be said, and what more could we say in commendation of an institution whose members acquitted themselves so gloriously, as citizens, as Jews, and as champions of sweet charity. We are satisfied under the circumstances to let their acts speak for themselves. We will only mention a few of the names of the leaders. The first president was Mr. D. Heidelberger, and the first secretary Mr. James Rosenthal. Among those who have always taken an active interest in the work of the association are the following: Louis Kuppenheimer, Levi Mayer, Jacob Newman, Joseph Schaffner, Maurice Rosenfield, Bernard Cahn, Herbert L. Hart, Sydney Lowenstein, Oscar J. Friedman, Norman Florsheim, Alfred M. Snydacker, David Frank, Louis M. Stumer, Harry Pfiaum, Henry X. Straus, Edward A. Rosenthal, A. H. Kohn, Frank E. Mandel, Sydney Loeb, Sol DeLee, Simon W. Strauss, Jacob Ringer.

Although the institution of the Associated Charities has to a certain extent taken the work out of their hands, yet the very young men who danced for charity at the famous annual balls arranged by the Young Men's Hebrew Charity Association have not folded their hands in idleness. They still carry a heavy part of the burden, and still work in the interest of benevolence in the ranks of the newly formed association, and it is their zeal, their devotion that are helping and will help to make the Associated Charities a grand and glorious success.

xxvi.

JEWISH TRAINING SCHOOL.

The Jewish Training School of Chicago was founded by a number of noble-minded and intelligent people, Jews of Chicago. Its main purpose was "to foster self-help and self-reliance, to enable the needy to lift themselves beyond the need of another's assistance, to educate the poor in thrift and honesty, independence and self respect; to lend a helping hand to those who begin the struggle for existence handicapped by adverse circumstances. There existed, indeed a great need for such an institution on account of the thousands and thousands of Jewish emigrants from the most benighted and degraded sections of Europe.

The school was dedicated and opened on October 19th, 1890. It consisted from the beginning of three departments—kindergarten, primary and grammar departments. The schools received pupils of both sexes and all nationalities, between the ages of three to fifteen years, furnishing them free

education, the course covering a period of eleven years. The institution is unsectarian. There are about 700 children enrolled in school and kindergarten; admitted are only the children of the poor.

The intention, however, is to establish trade school for boys and girls after they have graduated from the school, and have shown and developed their innate faculties. One branch of trade school has been established already—a school for gold and silver engraving.

The expense of maintaining this institution are about \$25,000.00 annually. The school is located at 199 West Twelfth place, right in the center of the Jewish settlement.

The first meeting for the establishment of this school was held at Sinai Temple in 1888, and Sinai Congregation is to a great extent the father of this institution. A number of the

tects, and is well adapted for its purpose. It is a four-story brick structure, 60x110 feet in dimension. It has two entrances and stairways, and its twenty-two rooms, capable of seating 800 pupils, are all light and airy, and furnished with the latest and most improved school apparatus. The machine shop, in which thirty boys can work conveniently, is arranged in regular workshop style, and is supplied with the lathes, benches, vises and anvils necessary for wood and metal turning. The joining shop, in which thirty-five boys can work simultaneously, is equipped with a complete outfit of the best tools and latest improved vises. The molding, drawing, sewing and kindergarten rooms are furnished with the best of the necessary appurtenances. The laboratory is supplied with the apparatus and chemicals commonly used in schools to illustrate the principles of elementary



JEWISH TRAINING SCHOOL.

members of Sinai Congregation and others have donated large sums of money to this institution. During the year 1888 to 1889 Mr. Leon Mandel gave \$20,000.00, Emanuel Mandel \$5,000.00, H. A. Kohn \$5,000.00, Max A. Mayer \$10,000.00, Charles H. Schwab \$5,000.00. The Young Men's Hebrew Charity Association gave \$9,500.00.

The first officers were: President, Charles H. Schwab; vice-president, Mrs. Emanuel Mandel; treasurer, J. L. Gatzert; recording secretary, Rabbi Joseph Stolz; financial secretary, Mrs. J. Wedeles. Directors: Henry L. Frank, Henry Greenebaum, Dr. E. G. Hirsch, H. A. Kohn, Julius Rosenthal, Mrs. M. Loeb, Mrs. B. Loewenthal, Mrs. Harry Mayer, Mrs. Lee Mayer, Mrs. Joseph Spiegel, Mrs. M. Rosenbaum.

The building located on Judd street Jefferson and Clinton streets, was designed by Adler & Sullivan, archi-

physics and general chemistry. The large assembly-room is fitted for exhibitions and gatherings, and the class-rooms contain the usual school appurtenances. There is an ample supply of wash and bath rooms. Pasteur filters purify the drinking water, and a thirty-horse power horizontal engine drives the machinery and furnishes power for supplying the building with heat and ventilation.

The school was opened October 20th, 1890, with a corps of twenty paid teachers and five volunteers, under the superintendence of Prof. Gabriel Bamberger.

At the opening of the school 1,600 children, ranging from three to fifteen years of age, applied for admission. Only 1,100 were accepted, though the seating capacity was but 800. The classes were, however, so overcrowded that it was found absolutely necessary to dismiss about 200 more and such

were then chosen for dismissal and sent to the neighboring public schools as were, upon careful investigation, found to be generally in better circumstances. Of these about 150 were recent arrivals from Russia, who had never before attended an English school.

The aim of the school's instruction is to unite training in the industrial and mechanical arts with the very best methods of teaching the usual school studies, in order to develop harmoniously the mental, moral and physical powers of the pupils, prepare them for the active duties of life and fit them for good citizenship. To realize this aim the course of study designed to cover twelve years is divided into three departments, namely: the Kindergarten, the Primary department and the Grammar department.

The secretary, Dr. Joseph Stoltz, finishes the executive report of that year with the following words: "We need the best teachers we can get, and the best appliances to assist them, and these teachers and appliances cost money. The building stands. The school is thoroughly organized and in excellent working order. The pupils have shown a marked moral and intellectual progress. The girls have shown skill in dress-making, and those whose environment has not been such as to foster manual labor, have shown aptitude in the handling of tools. The difficult lesson of cleanliness has been learned and through mothers' meetings we have won the confidence and co-operation of the parents. The Night school, that, under the charge of our superintendent and in our building educates some 300 adults in the elements of our language and in the history of our country as well as in bookkeeping, has accomplished incalculable good. Everything augurs well for the future. What has been done is but a pledge of what can be done and we appeal to your love of humanity to aid us. We need your co-operation. We need you to help us secure a sufficient number of patrons and members to put the institution on an independent footing.

This is more than sentiment—this is duty. We owe it to the unhappy children of Russia that have found a home in our midst. We owe it to those most needy of all the needy, those of our co-religionists who are now groaning under the heartless tyranny of the Czar, many of whom will soon be with us. We owe it to that "New Education" whose cause we have espoused. We as Jews, pioneers in the cause of humanity, owe it to the world that when two years hence people will flock hither from every country and clime, we shall be able to direct them to the model educational institute of this city, the Jewish Training School.

What the Jewish Training School has accomplished during the twelve years of its existence among the children of

the poor, what benefit and what blessing the work of the very able superintendent, Prof. Bamberger and the efficient corps of teachers have been to thousands and thousands of the dwellers of the Ghetto district, can hardly be told in the limited space which we have at our disposal. Suffice it to say that it is the best institution of the Jewish community and enjoys the moral and financial support of the very best and the most intelligent classes of the Chicago Jews.

PROF. GABRIEL BAMBERGER.

Superintendent of the Jewish Training School.

Professor Gabriel Bamberger, one of the foremost educators of this country, was born in the small village of Angerod in the Grand duchy of Hessen-Darmstadt, on June 3d, 1845. One of a large family of professional people, his father being a successful teacher and his sisters and brothers in that or allied professions, the young lad



PROF. G. BAMBERGER.

also was destined to a similar calling. The profession of Rabbi was chosen for him and for this purpose, after having received instruction in the elementary schools of his home, he was early sent to Breslau to take preparatory work in the famous Rabbinical Seminary of that city. But the career of Rabbi was very shortly abandoned, as the boy showed other tastes. He entered the Gymnasium of Breslau, from which he was graduated.

Prof. Bamberger enjoyed the privilege of being a pupil of the great educator, Wilhelm Curtmann, in the Pedagogical Seminary of Friedberg, Hessen. After graduating from there he continued his pedagogical work by taking a post-graduate course in the University of Giessen (Hesen). Immediately after finishing his preparations as an educator, the professor became one in actuality. He entered the services of the German government and soon was made the principal of a preparatory and business college in Hessen.

In 1879 a call from across the ocean

was sent to the rising young pedagogue. He was asked to and did organize and become principal of the Workingman's School of New York, which was maintained by the Society for Ethical Culture of that city. In doing so, Prof. Bamberger became the first pedagogue in this country to introduce Manual Training in the grammar and primary grades. He gave the first exhibit of Manual Training work of these grades at the annual meeting of the National Educational Association in Saratoga in 1883, and was encouraged in his propaganda by but three men of the whole assembly. But those men were Col. F. Parker of Chicago, Dr. Woodworth of St. Louis, and Dr. H. H. Fick of Cincinnati.

Whatever strides Manual Training has taken in the country at large since then owes its first impetus to Prof. Bamberger's pioneer work.

In 1890, after being principal of the Workingman's School for eleven years, Chicago demanded the services of this exceptional educator. The Jewish Training School of Chicago, at whose head he now is, owes its whole success and its superior rank as a school almost wholly to Prof. Bamberger.

What Prof. Bamberger has done for the school is another story and could not possibly be confined to the short space of this sketch. Suffice it to say that Prof. Bamberger has taken an active part in all the important educational associations of the country as well as being a somewhat prolific writer of pedagogic literature. He has written and published many pamphlets and brochures on subjects of Manual Training, as well as many other phases of education. A Phonetic Reader, the first of its kind in this country, was written and published by him, as also a course of Manual Training now published in book form under the name, "Head, Heart and Hand."

However, Prof. Bamberger's field of education has been even broader than his activity in the lines mentioned above. He has also been a power in the religious education of the Jewish youth of this city. Always a deep and scholarly student of the literature of his people, Prof. Bamberger is an authority upon the methods of imparting such knowledge. To this end he has written much, most notably a series of articles on the way to teach Bible History, which appeared in the pages of the Reform Advocate some years ago, as well as many other articles in our American Jewish papers.

But better than writing of the way to teach Prof. Bamberger has done the actual teaching and became a living example for all to follow.

He has been a most valuable adjunct to Sinai Temple's well-conducted Sabbath School and as a leader organized and was the president for many years of the Jewish Sabbath School Teachers' Association.

It is to be hoped that the professor, who is admired and beloved by all who

have had the privilege of knowing him, will be spared for many years to help the community of Chicago in its onward march toward the highest civilization.

XVII.

A JOINED CONFERENCE.

In the month of November, 1890, an unique conference of Jews and Gentiles was conducted in the main hall of the Methodist Episcopal church block, corner Clark and Washington streets. The instigator of that meeting was the Rev. Wm. E. Blackstone, a well-known missionary of the Christian church. We have before us a copy of the program of this conference, which consisted of four sessions, the first meeting taking place on Monday, November 24th, in the afternoon. The second session was held in the evening of the same day at 7:30 p. m. On Tuesday afternoon the third meeting took place, and the fourth and last session was held in the evening of that day at 7:30. Rev. Mr. Blackstone makes a statement in this program in explanation of the object of this conference in the following words: "The object of this conference is to give information and promote a spirit of inquiry therefor on the basis of mutual kindness between Jews and Christians.

Admission free. Israelites and Christians cordially invited. (Signed) Wm. E. Blackstone, chairman of committee.

The writer attended all the sessions of this strange conference and could perhaps give a lengthy account of the proceedings and transactions, but prefers to give an exact copy of this program, as it is in his estimation a very rare document in the history of religion. In course of time many meetings have taken place where disputes between Jews and Christians on religious topics have been the main features. But none of these conferences of former days were anything like this one arranged by Rev. Blackstone. The following is a copy of the program:

CONFERENCE

on the

Past, Present and Future of Israel,
To be held in the

MAIN HALL OF THE M. E. CHURCH
BLOCK,

Corner Clark and Washington streets.
Chicago, Ill.

MONDAY AND TUESDAY, NOV.
24TH AND 25TH, 1890.

Jews and Christians to Participate.

PROGRAMME.

Monday, Nov. 24th.

Chairman—Wm. E. Blackstone.

Afternoon Session.

2:00—Psalm 122. Prayer by Rev. Dr. C. Perren.

2:15—Address, Rev. E. P. Goodwin,
D. D.

"The Attitude of the Nation and
of Christian People Toward the
Jews."

3:00—Address, Rev. Dr. B. Felsenthal,
Rabbi.

"Why Israelites do not accept
Jesus as their Messiah."

Evening Session.

7:30—Psalm 25. Prayer by Rev. Lieb-
man Adler, Rabbi.

7:45—Address, Rev. Dr. E. G. Hirsch,
Rabbi.

"The religious Condition of the
Jews today and their attitude
toward Christianity."

Song, Mr. Joseph J. Schnadig.

8:30—Address, Rev. J. H. Barrows,
D. D.

"Israel as an evidence of the
truth of the Christian
religion."

Aaronic Benediction.

Tuesday, Nov. 25th. .

Afternoon Session.

2:00—Psalm 53. Prayer by Rev. Chas.
M. Morton.

2:15—Address, Joseph Stolz, Rabbi.
"Post Biblical History of Israel."

3:00—Address, Rev. J. M. Caldwell,
D. D.

"Jerusalem and Palestine as they
are today, and the restoration
of Israel."

Song, "The Hebrew Captive."

3:45—Explanation of maps and charts.
Communications.

Evening Session.

7:30—Psalm 98. Prayer.

7:45—Address, Prof. David C. Marquis,
D. D.

"Israel's Messiah."

8:30—Address, by an Israelite.

"The Anti-Semitism of Today."

9:00—Address, Prof. H. M. Scott, D. D.
"Israelites and Christians. Their
Mutual Relations and Welfare,
or Lessons of this conference."

BENEDICTION.

The Lord bless thee, and keep
thee,

The Lord make His face shine
upon thee, and be gracious
unto thee;

The Lord lift up His countenance
upon thee, and give thee
Peace.

A selection of ten hymns from the church hymnals were printed with the programme and sung by the audience. The address of Dr. B. Felsenthal was afterwards published in pamphlet form, reprinted from the Reform Advocate by the Publishers, Messrs. Block & Newman. The Doctor prefaces the printed address with the following remarks: "A few years ago, on November 24th and 25th, 1890, a conference of Israelites and Christians was held in the First Methodist Church in the city of Chicago, and each of its four sessions was very largely attended. It was mainly Mr. William E. Blackstone, by whose efforts this conference was brought about. Among us Jews it was not known at that time that Mr. Blackstone is actively engaged in missionary work among the Jews, and so he succeeded in persuad-

ing some Chicago rabbis to take part in his conference. To me Mr. Blackstone has assigned the subject indicated in the question at the head of this discourse. Upon the request of some friends my discourse is here again published."

A Hebrew paper, under the title of "B'akbarith Hayamim" (in the last days, a dialogue between Father and Son concerning Israel's hopes), was prepared for the occasion by Rabbi A. I. G. Lesser, Rabbi of congregation B'eth Hamidrash Hagadol Ubnai Jacob. This paper was later translated at the request of the author by Herman Eliassof and was published in book form, English and Hebrew, in 1897. The Rabbis who participated in this Conference learned with regret that it was more the missionary than the messenger of peace who arranged this conference.

HOME FOR AGED JEWS.

The Home for Aged Jews of Chicago was established in 1891. The first annual meeting of patrons and members was held May 8th, 1892. The President, Mr. Morris Rosenbaum, read his report, from which we quote the following:

"To Abraham Slimmer is due the gratitude of the community for his munificence and liberality, for his lofty example and for the privilege of joining him in this noble work."

And he was right, for it was Mr. Abraham Slimmer of Waverly, Iowa, who by his donation of \$50,000.00 for a home for the aged Jews in Chicago on condition that the Jews of Chicago raise an equal amount made it possible for this home to become a reality. Mr. Slimmer was an intimate friend of Mr. Rosenbaum, and when he one day confided to his friend, Rosenbaum, his intention of donating a large amount of money to some institution, for the purpose of erecting a home for aged Jews, Mr. Rosenbaum at once advised him to make the Chicago Jewish community the recipient of his bountiful gift. Mr. Slimmer took the advice of his friend and made the offer, on condition that the Chicago Jews raise an equal amount. Mr. Rosenbaum interested a number of the rich members of the Jewish community and the necessary \$50,000 were soon raised. Mrs. Elizah Frank donated \$10,000, Nelson Morris, \$5,000, H. A. Kohn, \$5,000, Jacob Rosenberg and Mrs. Henrietta Rosenfeld each donated \$5,000, Mr. M. Rosenbaum and his brother Joseph Rosenbaum each gave \$1,000, and a number of others smaller amounts.

The Israelitische Altenheim Verein, a society of Jewish ladies, established some years previous for the purpose of aiding in the founding of a Home for Aged Jews, turned over \$3,000 to the Board of the Home.

On the 6th of April, 1891, the following officers and directors were elected: Mr. Morris Rosenbaum, President; Mr. E. Frankenthal, Vice-president; B.

Loewenthal, Treasurer; H. E. Greenbaum, Recording Secretary; Mrs. Irving S. Bernheimer, Financial Secretary.

DIRECTORS.

(To serve one year.)

Henry L. Frank, David A. Kohn, A. Loeh, Nelson Morris, Simon Mandel,



HOME FOR AGED JEWS.

H. A. Kohn, Mrs. J. K. Frank, Mrs. Henry Kioffer, and Mrs. Aaron Stern.

(To serve two years.)

H. E. Greenbaum, Bernard Cahn, A. Kuh, B. Loewenthal, Joseph Rosenbaum, Mrs. I. S. Bernheimer, Mrs. Max Hart, and Mrs. M. A. Meyer.

(To serve three years.)

Morris Rosenbaum, Ahram Slimmer, B. Kuppenheimer, Harry Hart, E. Frankenthal, Mrs. L. Newherger, Mrs. Chas. H. Schwah, and Mrs. B. J. David.

The board secured the services of S. B. Eisendrath, architect, who submitted plans for a building. The plans were adopted and the contracts let. The following building committee was appointed: E. Frankenthal, Chairman; Henry L. Frank, Bernard Kahn, Joseph Rosenbaum, and Harry Hart. The lot on which the building was to be erected was bought on the northwest corner of Sixty-second street and Drexel avenue, having a frontage of 347 on Drexel avenue and 207 on Sixty-second street, with a 16-foot aisle. The Home was dedicated on Sunday, April 30th, 1893, and seven applicants had been admitted to the home.

During 1893 there were 44 inmates at the home. According to the Report of the Superintendent, Mrs. B. J. David, dated May 12th, 1895, donations to the Home had been numerous and liberal. The Women's Home Society were very zealous in their endeavors in behalf of the home during the year. The Young Men's Hebrew Charity Association rendered generous material assistance. The largest number of inmates at any time up to May, 1896, was 49.

At the time of the annual meeting,

May, 1897, there were 54 inmates, 26 men and 28 women, representing the following nationalities: Germany, 32; Hungary, 6; Russia, 5; Bohemia-Austria, 4; Galicia-Austria, 3; Holland, 2; Poland, 1, and America 1.

The expenditures of the fiscal year ending January, 1899, amounted to

1837, being the son of Jacob and Bette Rosenbaum. He received a liberal education in the schools of Germany and being of a studious turn of mind made rapid progress in all his studies. At the age of thirteen he was obliged to leave school, and came to the United States in July, 1850, crossing the Mississippi river at Dubuque, Iowa, in December, 1850, at which place he made his home until the year 1858. Obtaining a position in a large grocery store, he at once acquired the good will, confidence and respect of his employer and his employer's family, by his energetic and attentive application to the interests of his employer. During Mr. Rosenbaum's service in the grocery business he made the acquaintance of Mr. A. Mularky, from Cedar Falls, Iowa, whose confidence and friendship won for Mr. Rosenbaum the start of his business life, as Mr. Mularky sold to Mr. Rosenbaum in 1858 the entire stock of merchandise, of about \$3,600, and this all on credit and without any security.

At this time Mr. Rosenbaum was a poor lad of but twenty-one years, but he possessed that untiring energy, push and modesty that go so far in making the successful man.

With a determination and a will that knew not of failure, he started in this new enterprise by giving his brother Joseph (then not 20 years old) a third-interest in the business, and to his Dubuque benefactor (who had been swamped during the financial crisis of 1857), one-third interest, retaining for himself one-third interest. Such is the disposition of the subject of this sketch and these the sterling qualities that characterize his every action all through life.

From Cedar Falls Mr. Rosenbaum moved to Nashua, Iowa, in the year 1867, and established himself in the hanking business. In 1874 he came to Chicago and established the grain commission business which is now carried on under the firm name of Rosenbaum Bros., of which Mr. Morris Rosenbaum was at the head, and is to the present day.

Mr. Rosenbaum is a Royal Arch Mason, a member and ex-director of Sinai Congregation and a member of the Standard Club. Mr. Rosenbaum has always been interested in all charities, giving liberally to anything that pertained to the comfort and welfare of others.

In the spring of 1891 Mr. Rosenbaum induced Mr. Ahram Slimmer of Iowa to donate \$50,000 for a home for Aged Jews in Chicago, this liberal donation being the start for others to follow, and thus was this worthy institution founded. Mr. Rosenbaum has been president of the home since its inception, and through foresight and careful management the sinking fund has never lost a dollar of its principal, and through the personality of its president the Home for Aged Jews has a large following and today ranks among



MORRIS ROSENBAUM.

Chicago Israelites know it, and have taken good care of this institution. The management is in good hands, and the future of the Home is assured.

THE PRESIDENT OF THE HOME.

MORRIS ROSENBAUM.

Morris Rosenbaum was born in Schwahach, Germany, January 20,

the best and most worthy institutions of Chicago.

Mr. Rosenbaum married Miss Sophia Bloch, October 11, 1871. They have four daughters—Etta (Mrs. Edward L. Giaser), Stella (Mrs. M. W. Kozminski), Maude (Mrs. Dr. D. N. Eisen-drath), and Miss Alma.

Mr. Rosenbaum has preached and practiced, in his home and elsewhere, the motto of "Plain living, and high thinking," of modesty and unostentatiousness.

XVIII.

THE RUSSIAN REFUGEE SOCIETY.

The Society in Aid of Russian Refugees, was established in September, 1891. Officers of the Executive Committee were as follows: Adolph Loeb, President; Jacob Rosenberg, First Vice-President; Henry Greenebaum, Second Vice-President; Oscar G. Foreman, Treasurer; Rev. A. Norden, Secretary. Members of the Executive Committee: Dr. B. Felsenthal, Dr. E. G. Hirsch, Dr. I. S. Moses, Julius Rosenthal H. A. Kohn, Nelson Morris, Abraham Hart, Jos. Beifeld, Abraham Kuh, Adolph Kraus, Sam Nathan, August Gatzert, Advisory Board: Leo Schiessman, Chairman, Dr. B. Felsenthal, Dr. Jos. Stoltz, A. J. Frank, Israel Cowen, J. Lewis, J. Berkson, D. Godstein, Albert Weil, Adolph Bondy, L. Zolotkoff, A. Bernstein, Dr. A. Levy, Superintendent; H. Eliassof, Manager.

On the 4th day of September of the above year an office was opened on Jefferson street, right in the heart of the Ghetto district and close to the Sheltering Home. The office was placed in charge of Supt. Dr. Levy and Manager H. Eliassof. From the very start it was understood that the officers in charge of the office of the Executive Committee should work hand in hand with the officers of the Sheltering Home, which was established and maintained for some time before the Executive Committee organized, in that district. When the new arrivals had rested for a few days the Executive Committee was to attend to them. A short time after, the office was removed from Jefferson street to 82 Wilson street. The work was carried on in such a manner that every cent disbursed, every move made, every order given, and every step taken in the interest of the Refugees was thoroughly accounted for. The manager had to present at each weekly meeting of the Advisory Board and Executive Committee a written statistical report, which had to be approved by both bodies. During the first five and a half months of the existence of this Association the number of applications received at the office was 309. These applications came from 150 families, comprising 250 adults and 350 children, 85 married men who left their families in Russia, 67 single men, 7 unmarried women, and 12 widows, a total of 671 persons. Eighty-one persons were sent away to other cities,

where they either had relatives who were willing to take care of them, or were given letters of recommendation to parties who had agreed to look out for their interests; 102 persons were provided with work. The children of the widows and some orphan children who came along with some of the families were provided with homes and their board paid out of the funds of the committee. Some of the men who had learned a trade were provided with tools, some with sewing machines, and others were sent to learn a trade, and the committee paid for the teaching and also for the board of the applicant for several weeks. Nearly all the families who remained in Chicago received the necessary furniture, stoves, and one, or in some instances, several months' rent. During the cold weather many of the families living here received coal. Hundreds of bundles of warm clothing for men, women and children were received at the office of the Executive Committee from all parts of the city, and distributed among the needy applicants. Shoes were also given to a great many who were in need of them. The kind-hearted Jewish physicians of the neighborhood had volunteered their medical services, and the Executive Committee paid for medicine. Dr. Levy having resigned the office of Superintendent, Mr. H. Eliassof was appointed his successor.

The writer could fill a large volume with the heart-rending stories told by the Russian Refugees of the inhuman treatment they had to undergo at their so-called homes in darkest Russia. In most of the cases the statements of the Refugees were supported by documents and witnesses whose veracity could not be doubted. During the entire time of the existence of the Society, which was once reorganized, thousands of unfortunate Refugees were helped and aided to become self-sustaining. It was the aim of the entire committee, as well as the paid help, to exert a beneficial influence upon the Refugees, and to help them to become good American citizens. There were among them many good, honest, hard-working men, whose happiness knew no bounds when they were in the course of a few months able to pay back to the Society the money which they had received, even in small instalments. The sum expended by the Society in this good work reached nearly \$30,000, the greater part of which was collected from the good and benevolent Jews of Chicago.

President Loeb in his final report says:

"Gazing at these figures we have every reason to be proud of our Chicago Jewish community, who have responded so magnificently to our call, and I may add that our resources were by no means exhausted, and if the emergency would have been continued I think the donations would have been duplicated by a great many,

and those who have not been approached at all would have come forward with their gifts."

In regard to the services of the Superintendent, Mr. H. Eliassof, President Loeb makes the following statement:

"It is a well-known fact that critical times produce the men who can cope with them, and so in our case. The Society has been exceedingly fortunate in finding a man like our superintendent, who was in every way fitted to this most responsible, and, I may say, awkward position. It took a man of nerve, tact, patience and endurance, one who could understand the language of the exiles, and know their habits and their vices and their virtues. I am free, on this occasion, to say, and the Executive Committee will join me in it, that Mr. Eliassof has served the Society conscientiously and faithfully. He has sacrificed much personally, but when he accepted this position I knew that he did it more for the cause than for the remuneration that was attached to it. He is entitled to the gratitude of the community whom he served so well."

THE SISTERS OF AID.

The Sisters of Aid was organized November 15th, 1891, with a membership of 15, and the following officers: Mrs. Hyman Rosenbaum, President; Mrs. Morris Ephraim, Vice-President; Mrs. Henry Rosenbaum, Secretary; Miss Anna Stiner, Treasurer. The Society now numbers 80 members, with the following officers: Mrs. N. Moskovitz, President; Mrs. H. Stone, Vice-President; Anna Stiner, Secretary; Mrs. L. Levin, Treasurer.

The Society was formed for the object of assisting the South Side Hebrew Congregation and for general charity work.

CHICAGO HOME FOR JEWISH ORPHANS.

One of the youngest beneficiaries of the Young Men's Hebrew Charity Association was the Chicago Home for Jewish Orphans. It was during the latter part of 1892 that a number of Jewish women who constantly visited the office of the United Hebrew Charities saw the necessity of establishing an Orphans' Home in this city, and not to continue to rely any longer upon the overtaxed home in Cleveland to take care of its orphan children. The late Mr. Kiss, superintendent of the Hebrew Charities, encouraged and urged these women to accomplish the work, and upon the advice of Mr. A. Siimer of Waverly, Iowa, who has proven a true friend of the cause, they organized and applied for a charter in the spring of 1893. The charter members were: Mesdames: Radzinski, Newberger, Hamburger, and Yondorf. An enthusiastic meeting was held April 7th of that year, and the first donation of \$100 was received from Mr. Peabody of New York. The membership of the Orphans' Home Society

steadily increased, and at the end of the year 400 names were enrolled. It was then decided to rent a house, furnish it and take care of as many children as their means would permit. This was done, and the home was opened in the house No. 3601 Vernon avenue, October 7th, 1894. The Society made this beginning free from debt,

following: Directors' Room, Baron Hirsch Ladies' Aid Society; Study Room, Free Sons of Israel; Sewing Room, Orphans' Helpers; Parlors, the Deborah Verein; Assembly Room, North Side Ladies' Sewing Society; Gymnasium, Mr. Lowenberg; Manual Training Room, I. Baumgarti; Industrial Kitchen, Mrs. M. Hecht; Library,

Nurses' Room, Mrs. E. Rheinstrom; Two Sick Wards, Mrs. Frank Vogel; Girls' Sick Ward, Miss Florence Lucile Siegel; Boys' Sick Ward, Mrs. Isaac Wedeles.

A WORKER FOR THE ORPHANS' HOME.

MRS. CARRIE LEOPOLD STRAUSS.

Mrs. Strauss was born in Germany, May 11, 1847, and her maiden name was Meyer. She was two years old when her parents brought her to America, in 1849. She was reared and educated in Philadelphia. She retains the membership of her departed husband in Sinai Congregation and is also a member of the Deborah Verein. She has always found pleasure and satisfaction in charitable work, but since the death of her husband she has particularly espoused the cause of the Jewish Orphans' Home, which she helped to organize and to carry to success. For four years she was its President, and when she surrendered the reins of office to masculine hands she had the great gratification of seeing the Orphans' Home established on a sound and firm basis. She is still interested in its welfare, and her motherly influence is a blessing to the inmates.

Mrs. Strauss has six children—Milton, Albert, Leis, Dennie, Morris and Mrs. Edward Hillman.

WORLD'S FAIR YEAR.

The Jewish citizens of Chicago showed their liberality by substantial subscriptions to the stock of the World's Fair Company. The Jews were represented on the Directory by Mr. Adolph Nathan and A. M. Rothschild. A very interesting feature of the many congresses, conferences, and gatherings, which took place during the time of the Exposition, was the Jewish Denominational Congress, which took place in the Memorial Art Palace, from August 27th to 30th, 1893. The joint committee of the World's Congress Auxiliary of the Jewish Denominational Congress consisted of the following: B. Bettman, Cincinnati, President; Hon. Jacob H. Schiff, New York, Vice-President; Adolph Moses, Chicago, Vice-President; Julius Freiburg, Cincinnati, Vice-President; Isidore Busch, St. Louis, Vice-President; Hon. Solomon Hirsch, Portland, Ore., Vice-President; and Rabbi Joseph Stoltz, Chicago, Vice-President; Judge Simon Rosendale, Albany, N. Y.; Hon. Oscar W. Strauss, New York; Hon. Simon Wolf, Washington, D. C.; Joshua Cohen, Pittsburgh, Pa.; Mayer Sulzberger, Philadelphia; Gen. Lewis Seagood, Cincinnati; Rabbi Isaac M. Wise, Cincinnati; Rabbi Joseph Silberman, New York; Rabbi Tobias Shanfarber, Baltimore; Rabbi Emil G. Hirsch, Chicago; Rabbi Isaac S. Moses, Chicago.

The next grand feature was the World's Parliament of Religions, in which a good many of the Jewish Rab-



CHICAGO HOME FOR JEWISH ORPHANS.

and with a cash balance in the treasury. Rev. A. Lowenthal and his good wife were engaged as superintendents. Soon 30 children were in their charge, and healthier and happier little ones were seldom seen.

Two years later a piece of property was donated to the Home by Mr. Henry Siegel and others. Through the activity of its officers and Board of Directors the membership had steadily increased, and it then reached 700. Mrs. L. Newberger again sought the advice of our friend, Mr. A. Siimmer, who offered to donate \$25,000, provided a like sum be collected in Chicago. The energetic and indefatigable President of the Association, Mrs. C. L. Strauss, and a very able committee, soon collected the stipulated amount, and the Home was built on the Drexel avenue site, and dedicated on Sunday afternoon, April 23d, 1899.

Simeon B. Eisendrath was the successful architect. The present home consists of three dormitories, and cloths linen and mending rooms, etc. The attic contains a large Assembly Hall, with a seating capacity of 500; also necessary cloak, toilet and other accessory rooms.

The Hospital Annex is equipped with the necessary nurses' rooms, physician office and dispensary, diet kitchen and other essential accessories, including a separate small laundry for hospital use only.

The rooms and the persons and societies that have endowed them are the

Mrs. C. L. Strauss; Office, Mrs. A. I. Radzinski; Reception Room, Mrs. F. W. Strauss; Physicians' Main Office, Mrs. H. Steele; Superintendent's Room, Mrs. E. C. Hamburger and Wendell family; Dining Room, Mrs. Chas. Schwab; Chapel, Sydney Mandel and Mrs. Solomon Klein; Care-takers'



MRS. CARRIE LEOPOLD STRAUSS.

Rooms, Mrs. Leo Strauss; Care-takers' Room, Mrs. Max L. Falk; Care-takers' Room, Mrs. Ignatz Stein; Care-takers' Room, Mrs. J. Hess; Physicians' Room, North Side Auxiliary; Diet Kitchen, Congregation Rodfay Emunah Diet Kitchen, Mrs. Leopold Loewenstein; Dispensary, Mrs. Tobias Newman; Nurses' Room, Mrs. Rose Steele;

bis of the country participated, and Chicago was well represented.

THE MAXWELL STREET SETTLEMENT.

The Maxwell Street Settlement was opened November 18th, 1893. Jesse Loewenhaupt and Jacob J. Abt, two noble Jewish young men, were the first residents. They settled in the house, 185 Maxwell street, and were joined in February, 1894, by Moritz Rosenthal, of the law firm of Moses, Rosenthal and Kennedy.

These were highly educated young men, fresh from college, and filled with a noble ambition to serve their fellowmen and to use their utmost endeavors to lift up the lowly and help wherever their aid was needed.

The Settlement was neatly fitted up and it was made the social rendezvous for young people of the neighborhood. Evening classes were introduced for working boys and girls. Mr. Abt lived there until February, 1898, but Mr. Loewenhaupt left December, 1896. Mr. Rosenthal stayed until April, 1897. Then Mr. Aaron E. Rosenthal, from Cincinnati, lived there for awhile with Joseph Weisenbach.

About 15 non-resident workers assisted the residents, led classes, and helped generally. A circulating library was introduced, containing mostly books for children. Isaac Solomon Rothschild officiated as librarian.

From a paper written by Mrs. Abt we quote the following, which will give the reader a good insight in the nature of the work and the beneficial results of the same. Mrs. Abt says: "My experience has been limited to the Maxwell Street Settlement, which, as you know, lies well within the Ghetto. It is an indisputed fact that the Russian Jew has a highly developed intellectual sense, so you must understand that a great many young people who frequent the house are as well educated as we are, and almost all of them have a tremendous capacity for assimilating knowledge. A number of our boys are University students. One has recently passed the civil service examination and is now employed in the Postoffice. One young neighbor of ours teaches the sixth grade in Grammar School, teaches night school, and attends afternoon classes at a University as well. One young man who came to the house as a sign painter was urged and encouraged to develop a marked talent for art, and now holds a good position as illustrator on one of the New York newspapers.

I think you will be interested in the history of a young man who has been closely associated with the Settlement for the past six years. One evening, in the second year of its existence, a boy twenty or twenty-one years old, came to the Settlement and asked in broken English whether he could learn medicine there. When told no, he started to leave immediately, but was

stopped by one of the residents and asked what foundation he had on which he could build a study in medicine. A few questions showed that he had received nothing in the way of an education but the usual Russian boy's knowledge of the Talmud. He was at this time making a living by peddling rags and old iron, an occupation thoroughly uncongenial to him. He was all alive with the desire and determination to learn and had chosen medicine as his profession. He was easily convinced that some preparation was necessary, and consented to come to the house. A faithful, earnest worker and a regular evening attendant, he was, the first year, put through elementary mathematics, algebra and geometry, and given a fair start in English grammar. At the end of this time he took his examinations for Lewis Institute and was admitted. His work was so satisfactory the first year that his tuition was remitted the second. At the end of this time he grew restless and in spite of advice to the contrary he determined to try for admission to Rush Medical College, and to the surprise of his friends passed very creditably. His reports during the year were remarkable. In anatomy, which students consider the hardest and driest subject, his average was 99. The second year and at the beginning of this, his third year, he was permitted to work off \$100 of his tuition. During all this time of study he supported himself by keeping books for a small ragdealer on Canal street, earning from \$3 to \$4 a week. Out of this he paid board to a poor brother, with whose numerous family he lived, clothed himself and bought his books. You can imagine how poorly clothed he was, yet he refused to accept anything that was not absolutely necessary to the continuance of his studies. Until three months ago we were under the impression that he was doing some clerical work to pay his way through college, and it was only through some outside way that we learned that all this time he had been scrubbing four hours a day. It was impossible to let him continue for fear of his health breaking down. Recently a South Side physician has become interested in him and has given him enough employment in his office to permit him to give up the scrubbing. He still does his bookkeeping, travels every day to the West Side to college and works or studies most of the night. Who can doubt that such effort will meet with success?

FIRST RESIDENT OF THE SETTLEMENT.

MR. JACOB J. ABT.

Mr. Abt is a son of Levi and Henrietta Hart Abt and was born in Wilmington, Ill., Dec. 18, 1867. He received his early education in the public schools of Chicago, completing his course of study at Yale University.

Mr. Abt has taken considerable interest in charitable work and was one of the instigators of the Maxwell Street Settlement. He lived at the settlement up to the time of his marriage, and his



JACOB J. ABT.

educational work among these poor people was of great value and assistance to them. He is a member of Sinal Cong. and the Standard Club. Mr. Abt married Mildred Shire of this city and they have one child, Marion Maxwell Abt.

COUNCIL OF JEWISH WOMEN.

This grand organization was established September, 1893. It has now 49 sections in 18 states of the Union, and one section in the Dominion of Canada. The membership has reached the number of 5,000.

The aim and object of the Society can be learned from the following Preamble to the Constitution:

"Preamble.

"We, Jewish women, sincerely believing that a closer fellowship, a greater unity of thought and purpose, and a nobler accomplishment will result from a widespread organization, do therefore bind ourselves together in a union of workers to further the best and highest interests of humanity in fields religious, philanthropic, and educational."

Three of our Chicago Jewish women are main leaders in this great organization. Mrs. Henry G. Solomon has been President for a number of years, and Miss Sadie American is Recording Secretary, and Mrs. Leo Loeb, Auditor.

The Chicago section of the Council of Jewish Women, of which Miss Julia Felsenthal is President, has a large membership, consisting of the best daughters of Israel in the community. Their meetings are well attended and their programs highly entertaining and instructive. They meet in the vestry rooms of Sinal Temple and Dr. Hirsch has frequently lectured before them on Hebrew Biblical topics, and other speakers have delivered addresses on economical and kindred ques-

tions. The Society is becoming more influential and more prominent as the years roll by. They may yet prove a blessing to Judaism in America.

PRESIDENT OF THE COUNCIL OF JEWISH WOMEN.

HANNAH GREENEBAUM SOLOMON.

Mrs. Solomon is a native Chicagoan. Her parents were Michael and Sarah (Spiegel) Greenebaum, two of the early Jewish residents of this city. Mrs.



MRS. HANNAH GREENEBAUM SOLOMON.

Pres. of the Council of Jewish Women.

Solomon is one of the best known women in Chicago and perhaps in the United States. She has been identified prominently with numerous literary and women's organizations in which she has always been considered a leader. She is a woman of considerable intellect, has an excellent flow of language and her words are always listened to with interest. She was one of the founders of the Zion Literary Society and has been a member and officer of the Chicago Women's Club. She served as vice-president of the Illinois State Federation of Women's Clubs, and is now treasurer of the Women's Council of the United States. Mrs. Solomon is also one of the founders of the Council of Jewish Women of which she was the first president, continuing in office up to the present day. She has exerted great influence in this organization and her efforts have added materially to the success of the council. She is vice-president of the Jewish Publication Society and a member of the executive board of the Civic Federation. She has also taken an active part in charitable societies and is today the only woman member on the board of the Associated Charities and of the Seventh Ward Bureau of Charities. No woman is more deserving of public appreciation than Mrs. Solomon, and perhaps none is held in higher esteem by all who know her.

THE SEVENTH WARD BUREAU

was established by members of the Council of Jewish Women for the pur-

pose of creating a center for the women of the different organizations for charitable purposes. The money was first raised at a festival which netted about \$1,200. The Council contributed \$1,000 at one time and \$427 at another—beside sufficient for the work room for one season. The rest of the money was contributed directly, as well as were clothing, coal and groceries, or other necessities. It was not intended that this Bureau should be a Relief Office, as will be readily seen by the financial statement that no more than \$2,000 was expended per year, out of which salaries were paid to two employees, rent, fuel and other incidental office expenditures. The district, according to a census taken by the office, contains about 19,000 Jews, and as the majority of these were very poor, much could be done without money. The Bureau finds its work in the following lines: Legal aid—This included support cases, suits to recover damages against different companies, lodges, children and women who had been deserted, criminal cases, justice and police court cases, juvenile court cases. But little money was expended for these directly, as our law work was always done for us free of charge, we paying costs, but in many instances emergency relief while cases were pending was necessary. The Juvenile court work has during the last year grown so large that it requires the attention of three employees and a number of volunteers. From January, 1901, to May, 1901, more than 125 boys were placed under our guardianship. These are dependents or delinquents. Law investigations—All cases for the Women's Loan are investigated by our Bureau. Their capital is \$1,300 and the business large.

Investigations for the School Children's Aid.

After Christmas this organization will supply the needy children with clothing. We have five schools in our District for which we investigate. In addition the teachers are constantly seeking our assistance for the unruly boys and habitual truants.

Investigations for the distribution in our district of coal given away by Mr. Lytton.

Investigations for the Social Settlements, with which we co-operate—Hull House and Henry Booth House.

Summer outings—Last year 125 outings were secured for our district at the Evanston camp.

Securing relief through the proper agencies.

We co-operated with the Association for Improved Housing, the Small Parks Commission and other organizations attempting improvement in the district.

Personal Service—A large part of our work consists in friendly visiting.

Legislation—We have endeavored to secure better laws and in enforcing those that exist to decrease need for charities.

The Work Room connected with the Bureau was an outlet for many who needed assistance. It was not a workshop which gave a means of earning a living, but a charity, and was conducted as such. It was economical, because it utilized the waste of one part of the community to supply the wants of another, bought the best at lowest prices, and did not give more work to anyone than would supply absolute necessities. This obliged the beneficiaries to seek work at other sources part of each week.

THE PHOENIX CLUB.

The Phoenix Club was incorporated by the sons of South Side Jews. The clubhouse was located first at Calumet avenue and Thirty-first street. The membership gradually increased and larger quarters were sought. The members then rented a building on Michigan avenue, near Fortieth street, afterwards amalgamating with the Boulevard Club under the name of the Phoenix-Boulevard Club. Some of the nicest affairs for young people in this city were given by the Phoenix Club, and for a long time it was considered the leading social club for young people. After its amalgamation with the Boulevard Club a number of married men were admitted, and talk of a downtown club was prevalent, and subsequently the quarters of the Iroquois Club in the old Columbia Theater was rented for a clubhouse. The new venture was not as popular as was expected, and the Phoenix could not survive the heavy cost of maintaining down-town headquarters, and it was finally wound up after considerable difficulty, and nothing remains of the club but the memory of its early days, which often recurs to the younger generation as the scene of many an enjoyable evening.

THE WEST CHICAGO CLUB.

The West Chicago Club was the first Jewish Club formed on the West Side and for years the clubhouse on Throop street was the scene of many an enjoyable social and literary function. Among the early members of the club were such well-known people as Judge Stein, Adolph Kraus, M. M. Hirsch, and many others. When the exodus to the South Side began, most of the founders and energetic workers of the club removed to that section of the city and the membership grew smaller as time passed. Many of the early residents of the West Side will long remember the West Chicago Club House, the many enjoyable evenings spent therein, the entertainments, amateur and professional, for the pleasure of its members, its convenience as a meeting place, and the cozy parlors and ballroom in which many of the West Siders were married.

THE LESSING CLUB.

While this club is no longer in existence it at one time had a large mem-

bership, comprised largely of the Jews living on the Southwest Side. Entertainments and hops were given at frequent intervals, but like most of the West Side social institutions it also suffered from removals, and eventually was obliged to wind up.

WOMAN'S LOAN ASSOCIATION.

The Woman's Aid Loan Association was organized in December, 1897, for the purpose of loaning money to needy deserving persons, thus assisting them to become self-supporting, and at the same time repay the loan in small weekly instalments without interest. The association works in the district covered by the Seventh Ward Bureau of Associated Charities, who investigate all applications for loans, as well as the guarantors. With but few exceptions the organizers of the loan society were residents of the West Side and had been connected with the Woman's Aid, a charity society which existed for two years, as there were a great many charity organizations working independently of each other in the same district, they left the field and confined themselves to loaning money, with the result that in 1898 they loaned \$748 without any loss, and in 1899 \$1,020, with a loss of \$7, and in 1900 \$2,915, with a loss of \$18. The money used was raised by several successful entertainments given by the association, and on October last they received \$500 from the Associated Jewish Charities.

During the first two years the maxi-

mum amount was \$10 and the minimum amount of loans was \$3, but during the last year they have raised



WEST CHICAGO CLUB 50 THROOP STREET.

quent intervals, but like most of the West Side social institutions it also suffered from removals, and eventually was obliged to wind up.

The officers in 1898 were: President, Miss Jennie H. Norden; vice-president, Miss Fannie Dattebaum; corresponding secretary, Miss S. L. Berman; financial secretary, Mrs. D. J. Seilin;

October last the association changed its name from the Woman's Aid Loan Association to the "Woman's Loan Association." The loan committee meet every Monday evening from 7:30 to 10 o'clock in the Porges Building, 195 Maxwell street, where applications, loans and payments are made. Miss M. F. Low, who is one of the founders of the association and superintendent of the Seventh Ward District of Associated Charities, investigates both the borrower and guarantor, as loans are made on notes only, and must be signed by two people. Loans are payable in twenty weekly instalments. The officers serving at present are: President, Mrs. B. Pirosh; vice-president, Miss Lena Barron; corresponding secretary, Miss Minnie Lippert; financial secretary, Mrs. D. J. Seilin; treasurer, Mrs. Joseph Werb; chairman of loan committee, Mrs. I. J. Robin; secretary of loan committee, Miss Jennie H. Norden.

It is pleasant to note the change that has taken place in the attitude toward the needy. When the Woman's Aid Loan Association was organized friends of the members insisted that the association would be bankrupt within a year, thinking they would not be able to collect the amount loaned. The figures quoted above show, that, given a chance, our Jewish poor will be able to get along and in time be self-supporting, and that they appreciate aid given them in a way in which they are not robbed of their self-respect.

ISAIAH CONGREGATION.

Isaiah Congregation, the offshoot of Zion Congregation, was organized October 24, 1895, and the following officers were elected: Joseph Stoltz, rabbi; Henry Greenebaum, president; E. Rubovits, vice-president; Simon L. Rubel, secre-



TEMPLE OF ISAIAH CONGREGATION.

treasurer, Mrs. A. I. Movitt. These, with Mrs. I. J. Robin as chairman, constituted the first loan committee.

etary; Fred Oberndorf, financial secretary; M. Haber, treasurer; S. Daniels, Jacob Hart, L. Buxbaum, Mark Simon,

Jacob Dreyfus, A. Weil, L. Wessel, Jr., S. M. Becker, directors.

The first services were held Jan. 4, 1896, at the Oakland Club Hall, corner Ellis avenue and Thirty-ninth street, addresses being delivered by Rabbis Stoltz and Hirsch and by Rev. Jenkin Lloyd Jones. For three years services were held in this hall on Saturdays and Sundays, and during a few months the congregation worshiped in the Oakland Methodist Church, corner Oakwood boulevard and Langley avenue. In May, 1898, the lot on the corner of Vincennes avenue and Forty-fifth street was purchased for \$12,500 cash. Sept. 11, 1898, Dr. Isaac M. Wise laid the corner-stone of the temple designed by the architect, Dankmar Adler; Jan. 14, 1899, the schoolhouse was dedicated, and March 17, 1899, Dr. Wise of Cincinnati dedicated the handsome temple, which cost about \$50,000. Rabbis Stoltz, Felsenfeld, Hirsch, Arnold, Messing, Norden, Hirshberg, Moses, Rapaport, Jacobson of Chicago, Berkowitz of Philadelphia, Heiler of New Orleans and Revs. J. L. Jones, A. R. White, W. W. Fenn, S. J. McPherson and A. McIntyre of Chicago participated in the dedicatory services, which spread over three days.

The congregation now numbers 205 members; the Sabbath school has 320 children enrolled; the annual budget is \$10,000. The present officers are: Dr. Joseph Stoltz, rabbi; Adolf Kraus, president; E. Rubovits, vice-president; Rudolf Wolfner, secretary; Jacob Frank, financial secretary; S. M. Becker, treasurer; L. Buxbaum, J. Franks, D. May, A. Weil, M. Haber, S. G. Harris, Joseph M. Wise, J. Dreyfus, directors.

The rapid growth and prosperity of the congregation are largely due to the active and zealous co-operation of the Isaiah Woman's Club, whose officers are: Mrs. Garson Meyers, president; Mrs. Bertha Powell, vice-president; Mrs. S. G. Harris, treasurer; Mrs. Joseph Stoltz, secretary.

DR. JOSEPH STOLTZ.

Dr. Joseph Stoltz, Rabbi of Isaiah Congregation, was born at Syracuse, N. Y., November 3, 1861. After completing his studies at the Syracuse High School and receiving private Hebrew instructions from Rabbi Birkenthal, he entered the Hebrew Union College in 1878. He received his degree from the University of Cincinnati in the class of '83, and in 1884 the title "Rabbi" was bestowed upon him by his Alma Mater, and in 1898 he was honored with the degree of "Doctor of Divinity." Three years he served the B'nai Israel Congregation of Little Rock, Ark., as Rabbi, and in 1887 he was called to Chicago to succeed Dr. B. Felsenfeld in Zion Congregation. Since January, 1896, he has been in charge of Isaiah Congregation which was organized for him by his former West side members.

Dr. Stoltz is vice president of the Jewish Publication Society, and Director of the Jewish Chautauqua So-

ciety, the Central Conference of American Rabbis, the Sabbath School Union, the Liberal Congress of Religions, and the Home For Aged Jews. For ten



DR. JOSEPH STOLTZ.

years he was secretary of the Jewish Training School. In 1898 Mayor Harrison appointed him a member of the Educational Commission, and in 1899 a member of the Board of Education to serve three years.

MR ADOLPH KRAUS.

Mr. Kraus was born in Blowitz, Bohemia, and at the age of 15 came to the United States. He began life in the new world as a farm hand and in Connecticut he worked as a factory hand, finally going into a dry goods house as a clerk. In 1871 he came to Chicago, just when the great fire left it in chaos. Here he again worked as a clerk and saved his money. Studying at odd hours in his time as a salesman and then working in a law office he succeeded in passing the supreme court examination in 1877 and was admitted to the bar. He was then the only Bohemian lawyer in



ADOLPH KRAUS,
Pres. Isaiah Cong.

Chicago. His first partner was William S. Brackett, now of Peoria. After Mr. Brackett left the firm Mr. Kraus first took in Levi Mayer, then Philip Stein

and then Thomas A. Moran and the law firm of Kraus, Mayer, Moran and Stein became one of the most prominent in the West. In January, 1900, Mr. Kraus withdrew from the firm and associated himself with C. R. Holden. Last February he admitted into the firm Sam Aischuler of Aurora, the last Democratic candidate for governor of Illinois!

In 1881 Mr. Kraus was appointed to the school board, where he served until 1887, being president of that body for two years. His services to the schools of Chicago were of great value, his judgment gaining in one instance an annual income of \$42,000 for fifty years to the school fund. In 1893 Mr. Kraus was campaign manager for Mayor Carter H. Harrison, and when Mr. Harrison was elected he appointed Mr. Kraus as corporation counsel.

When the elder Carter H. Harrison decided to buy the Chicago Times in 1891, Mr. Kraus became financially interested. When Mr. Harrison was assassinated Mr. Kraus took editorial charge of the paper.

In 1897 Mr. Kraus was appointed president of the Civil Service Commission, but finding that the unsettled condition of the law prevented him from accomplishing all that which he set out to do, he resigned.

Mr. Kraus is President of Isaiah Congregation, a member of a number of the most prominent clubs of Chicago, political as well as social, and a contributing member of nearly all the charity organizations. He was married in 1877. His wife was Miss Matilda Hirsch of Chicago, and they have four children, Paula, Albert, Harry and Milton.

CONG. TEMPLE ISRAEL.

Congregation Temple Israel was organized Sunday after Yom Kippur, 1896, at Oakland Music Hall, same being the outcome of divine services conducted by Rev. I. S. Moses on the previous Rosh Hashonah and Yom Kippur. At said meeting the following officers were elected: President, H. Kahn; vice-president, H. Hart; secretary, George Werthan; treasurer, A. L. Weil, and a board of fifteen directors, including the officers.

At the same meeting by-laws and a constitution were adopted and application made for a charter, which was granted September, 1896.

The dues for membership were made at \$1 a month, and Rev. I. S. Moses was elected minister, and from that day divine services were held every Friday evening and Saturday morning and the holidays at the Oakland Music Hall. First directors' meeting took place Oct. 21, 1896. August 1, 1897, the Baptist Memorial Church was rented for a place of worship and same was continued there until the dedication of the temple. March, 1897, five acres of ground were purchased for cemetery at Dunning. General meeting, April 18, 1897, elected H. Salomon, president; H. Hart, vice-president; A. L. Weil, treas-

urer; Sam Gerstly, secretary; B. Zacharias, financial secretary. Three-year officers were elected April 10, 1898: Sam Schweitzer, president; H. Hart, vice-president; S. S. Jones, secretary; I. M. Soiomon, financial secretary; S. Wise, treasurer.

May 10, 1898, the congregation decided to purchase a lot for a temple and a proposition from the Bank of Commerce for the property at Forty-fourth street and St. Lawrence avenue was presented and finally accepted, the price being \$12,500. June 22, 1898, a

choir and organ. Services are held every Friday evening at 8 and Saturday morning at 10. Sabbath school every Sunday morning at 10, about 120 children attending.

REV. EDWARD M. BAKER

Was born at Erie, Pa., Aug. 18, 1875; graduated from Erie high school in 1893; came to University of Chicago in 1894; during college life he was the recipient of many honors; was president of the Junior College Council; presi-

and special work under Prof. Hirsch. In April, 1900, was chosen to succeed Prof. Cohn on the Sinai Congregation teaching staff; assisted Dr. Hirsch at Sinai temple at holiday services; on Feb. 15, 1901, he was installed as Dr. Moses' successor at Temple Israel, Chicago. He is still pursuing post-graduate work at the university.

XIX.

THE RUSSIAN JEWS.

The Jews from the Slavic countries of Europe, who emigrated to America in great numbers since 1881, have settled in many towns in the state of Illinois. Wherever they settle they soon establish their religious institutions, and in many a town even where they are in the minority in regard to their co-religionists who came from other countries, they are the first to have their little shul, their hazan and their shokhet. In Chicago they now form the majority of the Jewish population and they have a large number of institutions and organizations which in regard to membership, financial standing and usefulness will favorably compare with many of the institutions of the Jews of other nationalities. The best thing to prove our assertion is, in our estimation, to simply give a summary of their institutions and organizations, and tell what we know about them. Facts are convincing and deeds speak louder than words.

CONG. BETH HAMIDRASH HAGODOL UBNAI JACOB.

Congregation Beth Hamidrash Hagodol Ubnai Jacob.—This congregation was started and a charter obtained in March, 1867, with the following officers: President, Marks Simon; vice-president, B. Stern; secretary and treasurer, I. Weinberg; trustees, N. B. Etelson, B. Ginsburg, S. Feldstein; rabbi, Todras Tlektin.

The congregation is an amalgamation of the Chebra B'nai Jacob and Chebra Beth Hamedrash Hagodol.

CONG. OHAVAI SHOLOM MARIAM-POL.

Cong. Ohavai Shoim Marlampoi.—This cong. was established in 1870. The synagogue is located corner Canal and Liberty streets, and their property is estimated to be worth \$30,000. They also own a large burial ground. In the synagogue is to be found an extensive library of Hebrew books. A loan association is connected with the congregation, which is doing much good. The first president was Mr. Louis Levin, and the present is Mr. J. M. Berkson. They have also an endowment clause in their constitution, according to which the widow of a member is entitled to the sum of \$300 from the treasury of the congregation.

CONG. MISHNA UGMORO.

Congregation Mishna Ugmoro.—A charter was granted to this congregation in 1899. B. Sager was the first president. The congregation is composed of members who are learned in



SYNAGOGUE OF TEMPLE ISRAEL.

building committee was appointed, with Max L. Wolff as chairman, and the contract was let. Corner-stone was laid Sunday, July 3, 1898, and dedicated Friday before Rosh Hashannah, same year.

The first congregation meeting in the temple was held Oct. 2, 1898, S. Schweitzer presiding, and the dues were raised from \$1 to \$2 a month.

The annual meeting on April 2, 1899, elected the following officers: S. Wise, president; A. L. Weil, vice-president; I. M. Soiomon, financial secretary; H. Wagner, recording secretary; Max L. Wolff, treasurer. April 15, 1900, new officers were elected as follows: L. Lewinson, president; H. B. Stern, vice-president; M. Cohn, treasurer; I. M. Solomon, financial secretary; H. Wagner, secretary.

Dec. 16, 1900, Rev. I. M. Moses resigned. Dec. 27, 1900, President Lewinson resigned.

At a special congregation meeting, Feb. 10, Sam Schweitzer was elected president and Mr. E. M. Baker was elected minister.

The congregation has 82 members; owes \$10,000 on the temple, valued at \$25,000; owes \$1,500 on cemetery, worth \$7,000. It has no other debts. Services are conducted according to the reform ritual, the Union prayer-book being used. The congregation has a

dent of the University Debating Club; twice in open competition won university prize in debating; represented university in two Inter-collegiate debates; was chairman of executive committee of senior class; was class orator and graduated in 1898 with honorable mention. Spent 1898 and 1899 in busi-



REV. EDWARD M. BAKER.

ness at Erie, during that time being also teacher of Sunday school and secretary of the congregation. Returned to Chicago in September, 1899, to pursue Semitic studies at the university

the Mishna and the Gemarah, which they study every evening under the leadership of their learned rabbi, H. S. Album. It is the most strictly Jewish orthodox congregation in Chicago. A loan association is also connected with this congregation, which loans money to worthy Jews on their note without interest. They have a capital of \$3,000.

CONG. ANSHE KENESSETH ISRAEL.

Congregation Anshe Keneseth Israel—The place of worship of this congregation is in the synagogue corner Clinton and Judd streets. It was established in 1875. In 1896 it united with Congregation Suvalk. The latter turned over to the first a burial ground in

Ohavay Emunah.
Tifereth Israel, Anshe Luknik.
Ansche Kalwaria.
Ahavath Achim.
Bnai Yitzchok.
Libowitz.
Shomre Hadas.
Bnai Israel Anshe Zitomir.
Bais Joseph.
Ansche Tels.
Poalay Zedek.
Agudas Achim Anshe Ungarn.
B'nai Abraham Kehillas Sefardim.
Ansche Wilna.
Bais Hakenesses Hagadol.
Ezras Israel.
B'nai David.
Nussach Sforad.
B'nai Moshe.



SYNAGOGUE BETH HAMIDRASH HAGODOL UBUAI JACOB.

Waldheim and several Sphorim. Congregation Keneseth Israel has now over 200 good standing members. Four auxiliary societies are connected with the congregation. Their synagogue library contains 16 complete sets of the Talmud and a great number of other valuable Hebrew books. The first president was Marks Swartz and the present is H. Kaplan.

These are the main congregations and following is a list of the rest of the congregations and some of their charity institutions in the different divisions of the city.

CONGREGATIONS.

Ansche Keneseth Israel.
Ohavoy Sholom Mariampol.
Ohel Jacob Kowno.
Ansche Drahitzin.

Englewood Congregation.
Ohev Zedek.
B'nai Israel.
Ansche Emes.
Ahavas Zion Anshe Tiktin.
Tiferes Zion.
Dorshey Tov.
B'nai Abraham.
Breighton Park Congregation.
B'nai Jechezkel.
Bais Israel.
Bais Jacob.
Rodfay Zedek.
Ansche Shavel.

CHARITIES.

Gomlay Chessed Shel Emes.
Moses Montefiore Hebrew Free School.
Lechem Loreaivim.
Rabbi Yitzchok Elchanan.
Gemilas Chassodim.

BETH MOSHAB ZKENIM.

The Beth Moshab Zkenim of Chicago was organized Sept. 7th, 1899, after a call issued by twelve public-spirited Jewish citizens of the West Side, who had previously met in the office of H. S. Wolf of the "Jewish Courier."

The first officers were: President, Harris Cohn; vice president, Jacob Berkson; treasurer, Joseph Phillipson; recording secretary, Wm. Cohn; financial secretary, S. E. Newberger.

The object of the association is to establish and maintain a home for poor and helpless aged Jews, which shall be conducted according to the requirements of traditional or orthodox Judaism.

This is primarily a movement of Russian-Polish Jews to assist those who would rather suffer great hardships than transgress the laws that they have adhered to throughout their lives. They desire to publicly contradict the assertion that they are only recipient of charity; they have enlisted the co-operation of some noble men and women of other nationalities. The membership increased rapidly and branch organizations were formed for the purpose of spreading a knowledge of the movement more effectually. In January, 1900, a northwest side branch was formed, and in May a south side branch was started, which did much to popularize the movement.

Two ladies' Societies, the Queen Esther Old Age Benevolent and the Malbisch Arumim also assisted the movement materially.

June 5th, 1900, a site was purchased corner of Albany and Ogden avenues, opposite Douglas Park, for \$5,125. This was fully paid for before the stipulated time and Sept. 30th, 1900, the ground was dedicated, amid great enthusiasm, to its noble purpose. The income up to Jan. 1st, 1901, when the annual report was issued amounted to \$9,368.51, and consisted of donations from city and country, from orthodox congregations, lodges and societies, of dues from members and offerings at the dedication and elsewhere. After paying for the site and other expenditures there remained in the treasury a cash balance of \$1,351.86.

A bazaar for the purpose of raising funds for the erection of a building took place from Dec. 22d to 31st, 1900. Strenuous exertions had been made by the Board of Managers to present something unique and the result was the "Streets of Jerusalem," in which the booths were located. The net proceeds were over \$11,000 and this gratifying result was largely due to the untiring energy of Louis Ziv, chairman; H. Agat, assistant; Mrs. Benj. Davis and H. S. Wolf, press and publication; Dr. Kate Levy, corresponding and financial secretary; Moses Kreeger, donations; Mrs. M. E. Gordon, raffles; Miss R. Kanter, refreshments; J. Negrescon, reception; Myer Lesser, printing; S. Rosenthal, treasurer, and Alex. L. Levy, architect.



SYNAGOGUE CONGREGATION A NSHE KENESSETH ISRAEL.

The present year opened auspiciously for the B. M. Z. Association, with a new and excellent board of directors, with nearly \$14,500 in the treasury and property valued at \$5,500 and with a paying membership of about 1,500, which is continually increasing and will probably reach 3,000 as soon as building operations are begun.

The officers for the current year: President, Harris Cohn; vice president, Rev. S. N. Deinard; treasurer, B. Baumgarden; secretary, H. Agat; corresponding secretary, Mrs. Benj. Davis; trustees, A. J. Frank, Moses Kreeger, Joseph Rothschild.

UNITY CLUB.

This club is the outgrowth of the former Concordia Club, which, at its annual meeting in January, 1897, voted to disband. In the month of January, 1897, former members of the Concordia organized under the leadership of Joe Straus the present Unity Club, its first officers being: Joseph Straus, president; Dan Guthman, vice-president; H. J. Elieel, secretary, and G. L. Klein, treasurer. The present officers of the Unity Club are: B. B. Bonheim, president; D. Davis, vice-president; Louis E. Sostheim, secretary, and Max L. Wolff, treasurer.

XX.

CONCLUSION.

The last chapters of the history of the Jews of Illinois were written by the author under tremendous pressure and in a great hurry. The publishers were very anxious to meet their contract obligations to issue this special

number of the Reform Advocate in time, and they rushed the work with might and main. A number of subjects which we intended to treat more elaborately had to be abbreviated, many

facts could not be stated at all. We will therefore mention here briefly a few items which should not be left entirely unnoticed.

In the rush two pictures were inadvertently omitted. One is the portrait of Rabbi Henry Gersoni and the other of Mr. Isaac Wolf. Rabbi Gersoni left a number of friends in Chicago who will be glad to behold an imprint of his intelligent countenance in the pages of this journal. Mr. Isaac Wolf is an old settler in this neighborhood, and it was upon our urgent request that he had his picture taken, specially for this work. These halftone pictures appear here in order to complete the articles written about these men in the main part of the book.

In regard to Jewish papers published in Chicago, we will state that the first Jewish paper published in Chicago in the English language, was the "Occident." It was started in the beginning of the seventies by Hoffman & Silversmith. Mr. Hoffman soon retired and Mr. Silversmith became the sole owner. For a number of years he was the publisher, editor, advertising agent, collector, and a good many other things, which we cannot now remember, all in one person. He was surely entitled to use the pluralis majestatis of the mighty ruler of the editorial sanctum. In later years he was compelled to engage editors to write decent articles for his paper. Dr. E. Schreiber was editor of the Occident for a number of years, and so was the writer. When he could no longer in-



SYNAGOGUE OHAVAY SHOLOM MANIAMPOL.

duce respectable writers to take charge of the editorial pages of his publication, the "Occident" died a quiet and peaceful death. Nobody mourned and nobody wept over its death: silently it went to its grave, and no one ever missed it.

About the same time the Occident was started, there appeared here an-

"Jewish Advance" was a well-edited Jewish paper. Had Gersoni been left unmolested and unattacked, he would perhaps not have filled his pen with such bitterness, but be this as it may, the "Advance" could not exist and Gersoni had to quit. He tried it with the "Maccabean," a monthly magazine which he published for five or six

succeeded in keeping up the excellent standard and has attained a wide influence.

The "Reform Advocate" made its first appearance in February, 1891, and no other venture in the line of Jewish journalism was made since. The "Reform Advocate" and the "Chicago Israelite" are the only two Jewish papers in the English language published in Chicago. In the jargon there appear here "The Daily and Weekly Jewish Courier," "Der Blumengarten" and the "Jewish Press." The former was established here many years ago by Leon Zolotoff, who subsequently sold it to Messrs. Sarahson & Son of New York. It is still owned by the New York publishers and printed here under the management of Mr. H. S. Wolf.

In 1889 the Hebrew Literary Association of Chicago, a society organized by a number of Russo-Jewish "maskilim," so-called reformers, in the interest of the Hebrew language and literature, made an attempt to publish a monthly magazine in Hebrew. Two numbers of this magazine appeared under the name of "Keren Or" (Ray of Light). These two numbers contained articles written by Dr. Felsenthal, Mr. Peretz Wiernik, H. Eliassof, and others. But it seems that no Hebrew paper can exist for any length of time in this country. Even in New York City not one of the many Hebrew journals and magazines reached the age of maturity. They all died young, some even in their infancy.

In Chicago appeared for several years a Hebrew weekly by the name of "Hapisgah" (The Summit). This journal was ably edited by the well-known Hebrew writer, Mr. W. Schur, but this journal, too, had to succumb



UNITY CLUB, 3140 INDIANA AVE.

other Jewish paper in the jargon, under the name and title of "Israelitische Presse." It was published on South Clark street by a Mr. N. D. Etelson. Sometimes an article or two written in Biblical Hebrew would appear in the pages of this little weekly. It was indeed a "weakly" paper. All we can remember about it is that it once contained a bitter and malicious attack on our esteemed Dr. B. Felsenthal. The writer of this history sent an article, written in Hebrew, to the publishers, in which he defended Dr. Felsenthal against the brutal and uncalled for attack. Well, our article was published in the "Israelitische Presse," a fact which caused us much regret for many years after. For instead of attacking one, this paper now attacked two, and all the invectives, curses, vulgar scolding and ugly names of the powerful jargon vocabulary were thrown with doubled force at the head of poor Dr. Felsenthal and our humble selves. We fully believe the paper died of its own venom a short time after.

In 1878 Henry Gersoni issued the first number of his "Jewish Advance," a weekly paper of which Gersoni was the editor and Max Stern the publisher. Gersoni wielded a pointed pen, his wit was keen, his sarcasm bitter and biting. He was always fighting someone. But his editorials were scholarly and well written. In fact, it was the opinion of many that the

months, and was then compelled to discontinue it for lack of support.

Then came the "Chicago Israelite," issued by Leo Wise of Cincinnati, publisher of the "American Israelite." Dr. Julius Wise, a son of the late Dr. Wise, has now charge of this paper. Dr.



OLD PEOPLE'S HOME—ORTHODOX.

Julius Wise was formerly a prominent physician at Memphis, Tenn.

The "Reform Advocate" is the latest addition to Jewish journalism of Chicago, and although it was the youngest paper, it at once assumed the dignified tone and the imposing position of a hoary-headed mentor. It has

at last. It was discontinued last year and is no more.

A new Jargon daily and weekly under the name of "The Jewish Call" was started here a few months ago in the Jewish settlement on the West Side. Morris Rosenfeld, the celebrated poet of the Ghetto, was engaged by

the publisher to assist in editing the new paper. Mr. Rosenfeld came to Chicago, and here he wrote a number of good editorials, and some of his in-

ment with somebody connected with the paper and has left Chicago.

GENERAL JEWISH PUBLICATIONS.

Of general Jewish publications, besides those which have been mentioned before, appeared here the following: Israelitische Tempel Gesaange, Hymnen, Otto Loeb, in 1876; second edition in 1887. Mr. Loeb was for many years the organist of the Zion Congregation. He returned to Europe about 12 years ago. "L'ma-an Yilmedoo," a Hebrew Reader, Dr. B. Feisenthal, in 1886. "Songs of Zion," Souvenir of Jewish Women's Congress, Rev. Alois Kaiser and Rev. Wm. Sparger, in 1893; T. Rubovits, publisher. Sabbath School Hymns, I. S. Moses, 1894. "Hebrew Primer," second edition, Aaron J. Messing. "Torath Emeth," Catechism for Instruction in the Mosaic Religion, Third Edition, Aaron J. Messing. "Souvenir of the Centennial Anniversary of the Birth of Sir Moses Montefiore," a Hebrew Poem, H. Eliassof, 1884. "In Memoriam," Address delivered at the memorial service held in Zion Temple, Feb. 25, 1894, in memory of Abraham Gottlieb, Rabbi Joseph Stolz. "Mizrakh,"

an explanation of the mizrakh picture, H. Eliassof. There appeared besides a number of sermons of the Chicago



REV. HENRY GERSONI.

imitable poems. The name of Rosenfeld and his poems gained for the paper a good circulation. But we hear that Mr. Rosenfeld had a disagree-



ISAAC WOLF.

Rabbis and some Hebrew works which are of great interest to scholars. We must not forget to mention Dr. Kohler's "Jewish Reader," for Sabbath schools, which appeared in 1876, in several parts.

The Jews of Illinois. Part Second.

Jewish Communities Outside of Chicago.

PEORIA.

I.

The very early history of the Jews of Peoria cannot be ascertained.

The earliest authentic information that can be obtained is that in about the year 1847 Simon Lyon, Hart Ancker, Abraham Frank, A. Rosenblatt, A. Ackerland and Arnold Goodheart came to Peoria, about in the order mentioned.

At that time there had been several Jewish families here, but their names cannot be ascertained, and they took no prominent part in any Jewish affairs.

In 1848 Jacob Liebenstein came to Peoria, and in 1849 Henry Ullman and Leopold Rosenfeld arrived here. These were about all the Israelites in the city of Peoria at that time. In 1851 Abraham Schradski and Leopold Ballenberg arrived, and in 1852 the Ullman brothers, consisting of Aaron, Harry and David Ullman came to the city of Peoria.

Simon Lyon is supposed to be the first Israelite who arrived in 1847 in the city of Peoria, as far as is known. He did not engage in active business. His wife still lives here, and also his two sons, Louis and Henry Lyon; his two daughters, one now a widow, and the other the wife of Mr. Jacob Schwabacher, reside in Chicago.

With Simon Lyon came his brothers-in-law, Sol Solomon, Wolf Solomon and Joe Solomon. Senator Solomon of the Illinois legislature was born in Peoria and is a son of one of these brothers.

His sons are engaged in the grocery business in this city, and are prosperous in business.

The first Jewish firm in business was Myer & Ackerland in 1848. Myer died of cholera in 1849. A. Ackerland moved to Cincinnati soon afterward and became a prominent Jewish citizen of Cincinnati. Associated with them was Jacob Goodheart, who lived in Cincinnati. He sent to Peoria in 1847 his brother, Arnold Goodheart, who took charge of the business, and he and his brother, Wolf Goodheart, continued the business until about 1857. John Warner, a Gentile, was associated with Myer & Ackerland here. He became interested in the Jews. Having made considerable money with Myer & Ackerland, he made it his business to help all the Jews he could. Any number of later settlers owe their start to John Warner. He either gave them goods or went security for them for goods which he did not have. He was a great friend of the Jews. John Warner was elected mayor of Peoria at least ten different times, almost always through Jewish influence, and can at any time get the

support of every Jew for his past assistance to them.

Hart Ancker lived in this city for some twenty-two years, and died Jan. 10, 1871, leaving surviving him his widow and several children. His widow is still alive, and now resides with her daughter in St. Louis, Mo., and is about 87 years old. Her maiden name was Brinah De Young; they were married at Richmond, Va., in the year 1836, and subsequently moved to Shelbyville, Ky., and from thence to this city. Their oldest daughter, Virginia, was born in Richmond, Va., Sept. 27, 1837, and was married in Peoria to Mr. Henry Schwabacher, one of the leading citizens of Peoria, on the 9th of September, 1859. He had quite a number of other children, none of whom now reside in Peoria. Mrs. Henry Schwabacher bears in her stature the true English type of the beauty of her ancestors, although 64 years of age. She has been a true Jewess, regular attendant at services, a member of all the Jewish charitable societies, and also a prominent member in all sectarian societies outside of the Jewish. She is a good, true, loving mother of nine living children, and is a devoted wife.

Abraham Frank, one of the pioneers, remained in Peoria until about 1864. His family has become renowned in the commercial world, Frank Brothers of Chicago being among them; and the

youngest, Nathan Frank, who has been elected as a representative in Congress from St. Louis, and a leading lawyer there, was among the first Jews born in this city.

Jacob Liebenstein was married in the city of Cincinnati to Rebecca Bergman in 1848. The result of that marriage was seven sons, all of whom occupy first-class positions, and a number of whom still reside in the city of Peoria. His widow, Rebecca Liebenstein, now Rebecca Lowenthal, has been one of the most ardent workers in congregational affairs in the city of Peoria ever since her coming to Peoria, following the example of her husband, whose soul was imbued with the ideas of true Judaism. As he worked for its cause, so, during his life and after his

holidays at various haunts, which services were conducted by various members of the community; and this continued until 1859. During that year there arrived in the city of Peoria a "little giant" named Max Newman; enthusiastic in the cause of Judaism, willing to serve that cause with his time and energy. He had been here but a few months when he aroused the minds of the Israelites residing here to the necessity of building a house of worship. Being a brother-in-law of the various Ullman brothers, he found in them ready assistants in calling that edifice into life. With the assistance of Leopold Rosenfeld, the Ullman brothers and Abraham Frank, he started out, and in one day raised \$1,500 towards the erection or purchase

the congregation and a very valued officer. He has been connected with every Jewish charity and also every other charity, almost, in the city of Peoria. On the death of Henry Ullman, his brother-in-law, a few years ago, he was appointed by the mayor of this city a director of the public library. He and Harry Ullman, his brother-in-law, who have been co-partners since 1859, and are today the oldest original firm in the city of Peoria, without any change in the firm. He is an honored and respected citizen of this city. Stands high, not only in the Jewish community, but in the general community, and the appellation of "Little Giant" is still applied to him, because of the soundness of his views and his indomitable will in carrying



TEMPLE OF ANSHAI EMETH CONG., PEORIA.

death, did she follow in his footsteps. In anything that was Jewish Mrs. Rebecca Lowenthal was the first, and by work and act encouraged and did everything within her power to support and maintain the Jewish congregations.

He was the first to instigate the idea of a Jewish burying-ground in this city, and through his persuasion the first cemetery was purchased.

In the year 1852, mainly through the efforts of Jacob Liebenstein and his brother, who came to this city after him, the first Jewish cemetery was purchased, and was deeded in trust to Leopold Rosenfeld, Hart Ancker and Abraham Frank. This was the beginning of Jewish organization in the city, and all of the above-named persons were members of that society. After that time services were held during the

of a temple. At that time the Jews of this city were very poor, and it required the confidence of the Christians to assist them. In this task, our "Little Giant" came to the front, and before he had been here one year, he had raised sufficient money to purchase a church building for \$3,000 and had the same all paid for. This was known as Anshai Emeth Congregation.

Max Newman was the son of Abraham Newman of Wurtemberg, Germany. He was born May 28, 1834, and was educated at Bamberg, Bavaria. He came to America the 17th day of June, 1856, and has ever since that time, up to the present, been engaged in mercantile pursuits. From 1859 until 1879 he was secretary of the congregation without compensation, and as such did noble work for the cause. Since that time he has always been a trustee of

out whatever is good and noble, both for the community and for charities.

After the organization of the congregation in 1859 the Rev. F. Rosenfeld was elected the Hahzen of the congregation. He was followed by Rev. Isaac Moses, who in turn was succeeded by Rev. J. Block. Then Rev. Dr. David Stern and subsequently Rev. F. Becker officiated as the ministers of the congregation about the year 1871, and the congregation flourished in a way until 1880.

Along about the year 1872 quite a number of orthodox Israelites had gathered in the city, largely from Russia, Hungary and Poland, and, being dissatisfied with the reform ideas of congregation Anshai Emeth, held services in a hall, and in January, 1873, purchased a cemetery, the trustees

thereof being Israel Bennett, Jacob Conigisky, Levy Meiers, Lewis Brin and Aaron Mittenthal.

These trustees continued to hold such cemetery for the orthodox Jews until about the second day of October, 1874, when congregation Beth Israel organized as an orthodox congregation, was formed, and the said trustees conveyed said property to the trustees of said congregation. This cemetery is still used by the orthodox and is under the charge of I. Levinson as superintendent of the Peoria Hebrew Relief Society. They continued to worship in halls during holidays until about 1879, when some of the members of the Anshai Emeth congregation, dissenting from certain views of that congregation, and especially from certain views maintained by the then minister, Rev. David Stern, left that congregation, and, together with a large portion of what was called the Beth Israel congregation, arranged to build a temple for themselves, which they did, at a cost of something like \$4,000. Minag America formed the ritual, and Rev. Dr. I. M. Wise of Cincinnati was called to dedicate the temple. Rev. M. Messing, now of Chicago, was its first minister. He was succeeded by his nephew, Rev. Henry Messing, now of St. Louis, and he, in turn, by Rev. F. Fisher.

About the year 1879, congregation Anshai Emeth, having served in a little church for twenty years, seeing the need of advancement, became enthusiastic in the establishment of a better house of worship, and they, too, started out for the purpose of building a new edifice. This was accomplished, through David Ullman and others, and in the year 1880 both congregation Anshai Emeth and Beth Israel dedicated their temples. Rev. David Stern presided over congregation Anshai Emeth and Rev. Fisher over Beth Israel.

Dissensions arose then in Jewish ranks. The strictly orthodox worshiped in halls. Each of the other two congregations were pulling and attempting to extract members from the other. Dissensions grew further, until they entered the social life; so much so that the Israelites of the city were so divided as to be at daggers' ends. Several attempts had been made to settle the difficulties. The dissensions then entered into the B'nai B'rith organization, which at that time was composed of the members of both congregations. The officers of the District Grand Lodge were called to Peoria for the purpose of settling the difficulties, but of no avail. While they quieted them for a time, it was impossible to create peace and harmony. Finally Rev. Fisher left Beth Israel congregation. For the holidays there was called here for the year 1886 a student of the Hebrew Union College, young Ed. N. Calisch, and to the glory of the Jewish cause of this city, Edward N. Calisch was sent here. He became the peacemaker. Through his efforts, assisted by tact, Isaac J. Levinson, Henry Ull-

man and Samuel Woolner, peace was restored in the Jewish community, and the following year, upon the consecration of Edward N. Calisch as minister, and through his efforts, the two congregations united, and Rev. Edward N. Calisch was elected as minister of the joint congregation. Since then, peace and harmony have prevailed, both in congregational and social life. The temple of Beth Israel Congregation was sold, the proceeds turned over to the Congregation Anshai Emeth, and but one reformed congregation was in the city of Peoria. And so it has remained.

In the year 1896 the temple of Anshai Emeth Congregation was destroyed by fire. For two years various Christian houses of worship were used by the congregation to hold its services. Finally, through the urgent persistency of Henry Ullman, who had for about twenty-five years been the president of Congregation Anshai Emeth, assisted by that noble philanthropist, Samuel Woolner, and his brother, the noble-hearted Jacob Woolner, the present magnificent temple which is now occupied by the congregation was erected at a cost of upwards of \$35,000.

On March 2, 1898, the corner-stone of this new edifice was laid. It was attended by hundreds of Christian friends, besides the members of the congregation. Though a heavy snow was falling during the entire ceremony, the weather in no way interfered with the services nor the audience. A canopy covered the platform, and the exercises proceeded as though the sun were shining.

Worthy President Henry Ullman had just recovered from a severe illness and was unable to act in that capacity. He, however, introduced Mr. Isaac J. Levinson, who delivered the historical address in behalf of the president as follows:

"My friends: The honor of occupying this sacred position upon such an occasion is one little dreamed of by me. To be delegated as the representative of your worthy president, who for twenty-five years has presided over the destinies of this congregation, who, during that time has met every manner of the vicissitudes of congregational life, and has never swerved from the path of duty, is an honor that neither my labors for the congregation nor the zeal for my religion has merited.

"Unfortunately for you, the indisposition on the part of your worthy president throws the mantle of his office, for today, upon me. Would to God that I possessed a heart so full of love and devotion to our congregation as he, so that it would inspire within me eloquence to speak to you as he would speak to you, in words of fire to kindle your hearts to renewed activity in completing this grand edifice so nobly begun, and place it when completed, in the hands of the trustees, un-plastered with a mortgage. This is the

burning heart's desire of our worthy president."

"This congregation was organized in the year 1859, when but a handful of Israelites, inspired by the energy and zeal and work of our "Little Giant," Max Newman, they built and paid for the house of worship erected on Fulton street in this city, and occupied the same for a period of seventeen years. They worshiped there under the old orthodox doctrines, forms and ceremonies. Enlightened by the true light of liberty, they were soon transformed from the orthodox and became a part of American Judaism. They have kept up with the rapid stride, and when the new ritual and the Union prayer-book was presented it was immediately adopted by the congregation, being one of the first in this country to adopt the same.

"Through the noble efforts of our ladies, particularly assisted by David Ullman, a magnificent temple was erected on Liberty and Jefferson streets, where the congregation worshiped for fourteen years. This building was destroyed by fire Jan. 10, 1896. Since that time we have been homeless wanderers, beggars, for a house of worship. The zeal, energy and devotion of our venerable president, assisted by the noble Samuel Woolner and his brother, Jacob Woolner, and that Prince of Jews, William Wolfner, soon pushed the building of the temple to a completion.

"And now, my friends, at the laying of the cornerstone of this edifice, erected to the Most High, it behooves us, like all others about to enter upon new work, to lay out our plans. Let us do so by means of firm resolution engraffed into our hearts. Let us first, then, resolve that this edifice shall be the house of God. Let it be a house of prayer. Let it be a house of rest for suffering humanity, whether mentally or physically afflicted. All shall be welcomed under its roof and partake of its ever-flowing blessings.

"Let it be a home of peace; within its walls let no discord enter. Let it be a house in which we will all congregate weekly and oftener, to offer our thanksgivings to Him, the Giver of all Good. Let it, above all, be a home, devoted and consecrated to the enlightenment of the world, wherein shall be taught the one cardinal principle of Judaism—one God, one Humanity; and until that day will Israel ever strive."

The ceremony of the dedication and also the prayer were delivered by Rabbi J. Thorner of Davenport, Iowa, in a most feeling address.

But a short time afterwards, at the following meeting of the congregation, held in the month of April, President Henry Ullman, owing to ill health, was forced to decline a re-election as president, and Mr. Samuel Woolner, who had been vice-president since 1887, was elected in his stead. An appropriate solid silver water set was, on behalf of the congregation, presented by Mr. Samuel Woolner to the retiring presi-

dent, and the following resolutions were adopted:

Whereas, Our venerable president, Mr. Henry Ullman, has, owing to poor health, declined a re-election as president of the congregation, and

Whereas, The said Henry Ullman for more than twenty-five years guided the welfare of this congregation, and has sacrificed his time, money and health for the congregation, and has with earnest zeal and with the utmost integrity, midst the greatest of hardships, successfully devoted himself to its welfare; therefore, be it

Resolved, That we, as a congregation, recognize the sterling worth of our worthy president, and of the many obligations that it owes to him for his self-sacrifice.

Resolved, further, that this congregation extends to him its utmost sincere thanks and best wishes. May the all-wise Providence in his supreme mercy guide him in health and prosperity throughout life. May his declining years be full of happiness, health and plenty. May his devotion to this congregation and the cause of Judaism never cease. And be it further

Resolved, That a copy thereof be engrossed and presented to our esteemed president, and that a copy thereof be spread upon the records of this congregation, and when the same are presented to him, the Board of Governors of this Congregation shall do so, together with a substantial and suitable token of the recognition of this congregation, and be it further

Resolved, That a copy of these resolutions be printed in The American Israelite and The Jewish Guide.

ISAAC J. LEVINSON,
MAX RITZWOLLER,
JOSEPH SZOLD,
Committee.

Elaborate preparations were made for the dedication services of the temple, which occurred on Sept. 9, 1897; but a few days, however, before these services, the venerable ex-president of the congregation, Henry Ullman, was called to his last resting place. This created a deep mourning over the entire household of Israel in this city. His funeral sermon was preached by Rev. Dr. Edward N. Calisch of Richmond, Va., and Rev. Dr. Charles S. Levi of this city, who had just been elected the minister of the congregation, the former having been the instrument who, with the deceased and a few others, united the reformed Israelites into one congregation in this city. The obituary of his life will be found hereafter.

Midst the deep sorrow of the congregation, the day having been set for Sept. 9 and the approaching holidays so close, it was decided that the dedication services should be carried out, and the temple was dedicated with due solemnity.

That venerable grand old rabbi, I. M. Wise, for the third time, appearing in the city of Peoria for the purpose

of dedicating the Jewish temple. As he, in the eighteenth year of his age, towered before the public, though tottering and bent with years, yet, with a clear voice, gave the benediction to the congregation, it was a sight that will never be wiped out from the memory of those who heard it. Dr. Wise was assisted in this work of dedication by Rev. Dr. Edward N. Calisch and Rev. A. Messing, Montgomery, Ala., both of whom had been ministers of the congregation, and the Rev. Charles S. Levi, the newly elected minister of the congregation, participated.

Rev. Edward N. Calisch was the first minister of the united congregation, and served for four years, and although re-elected for a further term of three years, owing to illness and seeking a warmer climate, he determined to leave for Richmond, Va., where he still remains at the head of Congregation Beth A'Hava.

His administration in the city of Peoria was a glorious one. Services were well attended, his eloquence drawing crowded audiences, and brought to the Jews of this city a name which the effect of time cannot efface.

He was followed by Rev. S. Greenfield, and he, in turn, by Rev. L. Isenberg, each of whom served for two years. Rabbi A. Messing, ripe from the Union Hebrew College, was then elected, but owing to the fact that the congregation had no home, having been burned out, he, at the end of the first year, resigned and accepted the position at Montgomery, Ala.

Rev. Charles S. Levi, the present minister, took charge of the congregation at the completion of the temple. His term of office has been a very fruitful one for the congregation. When he entered the pulpit the congregation numbered about fifty, but since has a membership increased to ninety-four, consisting of almost every reformed Israelite in the city—young and old. His Sabbath school has become a model one, and being a learned, conscientious, energetic and faithful rabbi, he has become beloved and endeared to all the members, as well as the whole community. He is assisted in his Sabbath school work by five lady teachers and Dr. Sandor Horwitz, who teaches Hebrew. The Sabbath school is attended by upwards of ninety children. All the children of the orthodox school attend his Sabbath school. Officers of the Sabbath school: 1886-1896, I. J. Levinson, president; 1896-1900, Henry Woolner, president; present officers, W. B. Woolner, president; Milton Newman, secretary; A. Raffman and Henry Woolner. The congregation maintains a paid choir, consisting of a quartette, at a cost of \$1,200 per annum; and is composed of the best voices in the city. It has a debt of about \$7,000, which the Ladies' Auxiliary Society is attempting to pay off, having paid during the past two years \$1,000 yearly.

The present officers of Congregation Anshai Emeth are as follows: Samuel

Woolner, president; David Ullman, vice-president; A. Raffman, secretary; M. Salzenstein, treasurer; Jacob Woolner, William F. Wolfner and Jacob Heim, trustees.

The Sabbath school library was founded in 1899 by the children of the school. The names of the lady teachers of the Sabbath school are Mrs. I. L. Frazer, Mrs. W. B. Woolner, Mrs. M. Newman and Miss Hattie Ullman.

II.

CONGREGATION AGUDAS ACHIM was organized in Sept., 1897. It is a strictly orthodox congregation, minhag Poland. It has about thirty-five members and about 115 additional seat holders, who attend services during the holidays. They hold regular services twice daily and also on Friday evening and Saturday morning. Mr. Charles Brill acts as Hazan and Shochet, and is assisted by Julius Frankel and Max Oppenheim in services. The congregation purchased a church building, formerly occupied by one of the Christian churches, on Monroe street, in this city, in September, 1897, for \$3,000. They renovated and improved the same at a cost of \$1,200. The building is all paid for except about \$700, which they owe. The congregation is about to purchase the cemetery of the old Beth Israel congregation, which they now use.

The first officers of the congregation were: Julius Frankel, president; Max J. Cohen, vice-president; Abraham Jacobson, secretary; Jacob Conigisky, treasurer.

The present officers are: Nathan Friedman, president; P. Blumenthal, vice-president; Samuel Lanski, secretary; Marks Gumbiner, treasurer.

There are probably six or eight members of this congregation who are also members of Congregation Anshai Emeth.

In connection with Agudas Achim Congregation are two charity societies, one composed of the male members, known as the Home of Shelter, who attempt to take care of all the traveling poor who come to the city, giving night's lodging and meals to them temporarily. They also loan small sums of money, without interest, to some of their poor. Considering that they are themselves composed of the poorer classes, they are doing good work in that line, and are quite an assistant to the Peoria Hebrew Relief Association, which does the main Jewish Charities of the city.

The officers of this society are: Julius Frankel, president; Nathan Friedman, secretary and treasurer.

The Ladies' Hebrew Aid Society, also an adjunct of that temple, was organized about the same time as the congregation. Its officers are: Mrs. Max J. Cohen, president; Mrs. N. Friedman, secretary; Mr. S. Lidwinowski, treasurer.

This society expends considerable money, and is among the active charity societies of this city.

While speaking of charities, in addition to those already mentioned, and

as adjuncts of the Anshai Emeth Congregation, are the Sisters of Peace, a society organized in the year 1876, largely through the influence of those three sainted women, Mrs. Rosa Woolner, Mrs. J. Schradzki and Mrs. I. A. Weil, who, thank God, still is alive. This society has been foremost in the charitable work of this city of any of the ladies' societies. The founders of this society were true, noble Jewish women, who devoted their time and money, seeking naught else but the relief of the poor. Inspired by the examples of these noble women, it has protected and cared for hundreds of families during its existence, and is now about to celebrate its twenty-fifth anniversary. The names of the above, its founders, are used in every-day life, with expressions of gratitude for their noble work.

This society was originally organized when Congregation Beth Israel was in existence, and its membership formed from the wives and daughters thereof. Its present officers are: Mrs. Jacob Woolner, president; Mrs. I. Steckel, secretary; Mrs. A. Schradzki, treasurer.

THE LADIES' HEBREW BENEVOLENT SOCIETY,

organized from among the wives and daughters of the original Congregation Anshai Emeth, has also done good and noble work, both for the congregation and for the poor. For many years it devoted itself entirely to the welfare of the congregation, but in later years has become a general charity society. Mrs. Henry Ullman, who has been its president almost since the society has been organized, 1861—the widow of the lamented Henry Ullman—has done noble services, not only for this society, but has been an active solicitor for the Cleveland Orphan Asylum ever since the orphan asylum was built. She has been active in congregational work, and a personal worker among the poor of this city. Its present officers are: Mrs. Henry Ullman, president; Mrs. S. Silverstone, secretary; Mrs. Max Newman, treasurer.

THE PEORIA JEWISH LADIES' SEWING SOCIETY

was organized ten years ago. Its members devote one afternoon each week for the purpose of sewing for the poor. It has distributed all the clothes necessary for poor women and children that have been required by the various relief societies during that time. It counts among its members our wealthiest as well as our poorest ladies, all of whom actively engage in the work of sewing weekly. Its present officers are: Mrs. William B. Woolner, president; Mrs. A. Schradzki, vice-president; Mrs. S. Horwitz, secretary; Mrs. H. V. Finkelstein, treasurer.

In addition to the societies before mentioned, there is also a ladies' society, known as the Ladies' (Anshai Emeth) Auxiliary Society, who give

entertainments and bazaars, etc., for the benefit of the congregation. At the head of this society is Mrs. W. B. Woolner, a daughter of Samuel Woolner, Esq., through whose labors, assisted by Mrs. L. Lowenthal and other members of the society, the congregational debt has been reduced upwards of \$2,000 within the past two years. During the last Christmas week this society held a doll bazaar in one of the leading stores in the city, and in one week realized from dolls alone, upwards of \$300. The noble work of the present officers of this society is worthy of emulation. It is now contemplating a grand fair, to be given during the next spring, at which time they intend to wipe out a large portion of the debt. Mrs. W. B. Woolner is ever active and loses no chance to get money for the congregation.

THE PEORIA HEBREW RELIEF ASSOCIATION

was originally organized in the year 1881, at the time of the Russian immigration to this city. Prior to that time the main charities of the city had been done by Progress Lodge, No. 113, I. O. B. B., which acted up to that time as the relief society of this city; but, when some twenty odd families of Russian Jews came to this city, it was found necessary to start a separate organization, and through the instrumentality of the late Adolph Woolner, assisted by Isaac J. Levinson, this society was organized, and a fund of over \$1,500 raised at once. Mr. Adolph Woolner was elected president and Mr. Isaac J. Levinson superintendent and secretary. During the first four years of its existence it required much of the time of the officers to take care of these poor, but the president and superintendent of the organization, devoted to the cause of charity, never allowed a case to go unheeded. At day or night, no matter how inclement the weather, they were always ready to attend to the duties, which as president and superintendent of such organization were demanded of them, and when the funds of the society were inadequate for the relief of these sufferers, the president was ever ready to supply the necessary means.

In every case it has been the rule of this society never to give aims except for an emergency, but to endeavor to place every poor man upon a self-sustaining basis, so as to prevent pauperism, and no matter what the cost, if the proper end could be attained, poor people were kept from pauperism.

This society continued ever since 1881, and the two original officers remained at the helm until the death of Adolph Woolner, in 1891, when William F. Wolfner was elected to succeed him as president, and has continued as its president ever since.

The requirements of this society after the Russian immigrants were established were not very great, owing to the fact that each poor person was put upon a substantial footing.

During the past year the calls upon the society funds have been large, greatly owing to the immigration of the Roumanian Jews. Some fifteen families, or heads of families, arrived here, and through the work of the superintendent, assisted by the president and Dr. Charles S. Levi, the secretary, all of them have been placed upon a substantial basis. Notwithstanding that the winter has been harsh and a great many of our older poor Peoria citizens were out of work, all have been provided for. A night school was established for their benefit under the auspices of the superintendent of the society, and a paid teacher employed, where the English language is taught to them free of charge, at the expense of the society. This society has collected annually about \$900, and in off years as high as \$1,500, all of which has been used in the directions indicated. It has largely been assisted by the noble women in our midst, among whom may be mentioned Mrs. Clara B. Greenhut, Mrs. Jacob Woolner, Mrs. William B. Woolner, Mrs. Samuel Woolner, Mrs. Henry Ullman, Mrs. Tillie Newman, Mrs. Max J. Cohen and Mrs. Ida Z. Frazer, who not only by their donations; but by hard work, have helped the society in carrying out its work. Present officers: William F. Wolfner, president; Max Newman, vice-president; Rabbi Charles S. Levi, secretary; I. J. Levinson, superintendent; Jacob Woolner, treasurer. Mrs. Frazer was born Christian, but, inspired by the love of truth and devotion to what she considered her duty, under the teachings of Rev. Edward N. Calisch, and afterwards of Rev. S. Greenfield, this noble woman left the city of Peoria some seven years ago, went to Richmond, Va., and there, in Temple Beth A'Hava, under Rev. Edward N. Calisch, was confirmed and became a member of the Jewish faith. No more devoted Jewish woman lives. Entirely wrapped up in our religion, and desiring to devote her life to its cause, teaching the Sabbath school, a worker for all Jewish charity organizations, she devotes her life to everything that is good and noble. She lives at home with her Christian husband, yet her candles are burning every Friday evening. No services at the temple are unattended by her. No sick or poor who are not visited by her. She is an honor, and should be an example to many of our Jewish women. She is the best-informed Jewess in Peoria.

PROGRESS LODGE NO. 113, I. O. B. B.

Officers: Isaac J. Levinson, president; A. S. Kreisman, vice-president; Abraham Jacobson, secretary; Charles Gumbiner, treasurer. Organized August, 1868, first lodge under District No. 6. David Ullman first president; Jacob Heim, secretary. Has 115 members. Within the last year 68 were admitted, principally young men.

Samuel Woolner is an ex-president of District Grand Lodge No. 6, so was Henry Ullman.

I. J. Levinson was ten times elected president of court of appeals of the district.

This lodge bears the record that no member has ever been suspended from the lodge because of inability to pay dues or assessments, the lodge paying for each poor member until such member could pay himself.

HENRY ULLMAN AUXILIARY
LODGE NO. 2, I. O. B. B.

Officers: Miriam Szold, preceptor; Nathan Weiss, vice-preceptor; Max Woolner, financial secretary; Sadie Cohen, recording secretary; Jerome Levinson, treasurer; Isaac J. Levinson, mentor. Organized June, 1900, through efforts of I. J. Levinson; has 32 members between 15 and 20 years. Gives monthly entertainments devoted to Jewish essays and history, also lectures and music. Gave a Purim play and dance March 5 for benefit of Jewish Orphan Asylum and Denver Hospital for consumptives. They are doing nicely.

THE CIRCLE OF JEWISH WOMEN.

Officers: Mrs. Milton Newman, president; Mrs. Samuel Woolner, vice-president; Mrs. S. Horwitz, secretary; Mrs. Samuel Jellinek, treasurer. First organized under the auspices of Council of Jewish Women, but dissented, and about a year ago left the mother organization and became independent. They devote their time to study of Jewish history and literature and charity. They also assist in temple work. They include almost all Jewish ladies of both congregations.

Regina Wise was born in the year 1803, in Steingrup, near Ager, Bohemia. Died at Peoria, Ill., June 11, 1880. Her mother's name was Regina Wise; her husband's name was Leo Wise. She came to Peoria in 1871 and resided with her daughter, Mrs. Caroline Korsoski; up to the time of her death. She was the mother of Rev. Dr. Isaac M. Wise, and is now buried in Mount Sinai Cemetery, Springdale, Peoria, Ill., upon the family lot of John Korsoski, and among the other members of Anshai Emeth Congregation.

True Fit Manufacturing Company, manufacturers of overalls, pants, etc., employs over 150 girls and women. It is owned by Solomon Bennett and his son-in-law, H. T. Bloom. Mr. Bennett came to Peoria in 1860 with his father, mother and family. He was at one time the leader in business and charity affairs in the city. Misfortune in business overtook him in 1888 and since that time he has not taken any active part. He is a member of Anshai Emeth, I. O. B. B. and Peoria Hebrew Relief. He has raised a large family of orphans, relatives of his, all of whom are honorable citizens in this community. He was married to Della Freidenberg in 1865. He has two children, Charles Bennett and Gertie Bloom. Charles is connected with the business.

OBITUARY.

HENRY ULLMAN, PEORIA, ILL.

On the 5th inst., Sept. 5, 1898, there passed away in Peoria, Ill., one of the most respected members of the wholesale liquor trade, Henry Ullman, of Ullman & Son, whose demise is sincerely mourned by a wide circle of friends.

Mr. Ullman was born July 16, 1832, in Wurtemberg, Germany, and came to this country when fourteen years of age, settling first in Lacon, Ill., where he was engaged in the clothing business. He removed to Peoria in the early sixties (1856), and carried on business there until about twenty years ago, when he became the head of the house of Ullman & Co., taking in as partner his brother David.

He left a widow, two sons and two daughters. One son, Edward H., is engaged in business in Chicago, and



HENRY ULLMAN.

the other son, Morris, has been associated with his father in business.

The deceased took a deep interest in the development of the Jewish people, in which he enjoyed a national reputation. He was at one time president of the grand lodge of the B'nai B'rith, and for twenty-five years president of the Congregation Anshai Emeth; of the public library he was a director from the foundation, and, in short, there was no good and benevolent cause in which he was not warmly interested. He was a true type of the large-hearted and public-spirited man.

As showing the esteem in which he was held by his fellow citizens, we cannot do better than give the closing words of a eulogy to his memory by the Peoria Evening Star: "He was very popular, for he possessed one of those natures that made him the very genius of benevolence. Sincerity and honesty were stamped upon his features. He took a fatherly interest in his friends, and when misfortune overtook any of his acquaintances he was one of the first to come to their as-

sistance. There was no deception about Henry Ullman. He was deeply religious, not in the narrow view that limited his acts to a set and particular creed, but in the larger and loftier sense of looking upon all men as brethren, so that while he kept the faith of Israel, he exhibited in his own walk and conversation a widespread charity that embraced mankind itself. The sentiments of his soul shone in his face, for his very lineaments exhibited benevolence, uprightness, charity and kindly feeling. He was, in the language of the scriptures, 'a very present help in time of trouble.' There was about him a noble disinterestedness that sympathized with misfortune and gave him a moral power that encouraged the weak and imparted new strength to the downcast and sorrowful. While he was a good business man, he was not so absorbed in the toil for gain that he had no leisure for the living. His house was the abode of sensible and healthful happiness. The domestic virtues were daily exemplified at his abode. He enjoyed all that life can give a man as the reward for his own right living—an affectionate helpmeet, a family of loving and appreciative children, troops of friends, an honored place in the community, and the respect and confidence of the whole city. We have known Mr. Ullman intimately for almost forty years, and we write these lines with sadness at his death, but with the feeling that after all his was a perfect life, for all that is joyous in existence he obtained with fewer clouds than fall to the lot of most of us, and now he has solved the last and greatest problem, for he has been gathered to his fathers. Hail and farewell."

He was married to Miss Clara Newman, sister of Max Newman, in August of that year, and they lived happily together ever since, celebrating their forty-second anniversary on August 12th last. Mr. Ullman leaves besides his sorrowing widow, two sons, Edward H., who is engaged in business in Chicago, and Morris, who has been associated with his father in business, and two daughters, Misses Hattie and Lorena.

Mr. Ullman was a man of the strictest integrity, of positive convictions based upon a pure conception of right, self-made, but of rare refinement and self-acquired intellectual attainments.

In social circles he was an acknowledged leader, as also in charitable work, and in his religion he always took the keenest interest, having been the president of the Congregation of Anshai Emeth for over twenty-five years, only a few months ago insisting upon his declination of a re-election in consequence of his enfeebled physical condition, though not relaxing his interest in the completion of the new temple, to assist in the dedication of which, an all-wise Providence denied him. He was one of the directors of the Peoria Public Library, when it

was established, and has continued ever since, a respected member of that board. His advice was frequently solicited, and was freely given. His judgment was appreciated, and his disposition was universally kind. So he left no enemies, but all who knew him were his friends. He assisted in organizing Schiller Lodge, A. F. & A. M., of which he served as master in his customary able manner, as he acquitted himself in any function which he ever undertook. He was universally spoken of as a most exemplary husband and father, and his memory will long be fondly cherished.

ORDER BRITH ABRAHAM,
Peoria City Lodge No. 138.

Officers: J. Weinstein, President; I. Meyers, Vice-President; Dr. S. Horwitz, Secretary; Harry Frankel, Treasurer.

J. Weinstein, who was formerly a member of the organization in St. Louis, came to Peoria and organized the Lodge in March, 1893. There are now fifty-four members of the organization. It is a purely insurance organization, and charitable among its members. It insures both the members and their wives.

Twice since that time has the organization been called upon to pay an assessment of five hundred dollars each, for the wives of members. None of the members have been unfortunate enough to die. They provide sick benefits and funeral expenses for members and their family.

PEORIA LADIES' LODGE NO. 41.

Officers: J. Weinstein, President; Mrs. Brotha Cohen, Vice-President; Mrs. S. Horwitz, Secretary; Mrs. N. Meyer, Treasurer.

This association was organized about two years ago; has about thirty members, the wives of the Order Brith Abraham.

ADOLPH WOOLNER.

In the year 1871 Adolph Woolner, deceased, secured a patent through the department at Washington, for cookers' uses in the manufacture of whisky. This patent was somewhat incomplete, lacking a few of the scientific ideas necessary to make it perfect, but it formed the nucleus in the distilling business of making full quantities of whiskey out of a bushel of corn. Thirteen quarts of whisky was considered in those times, a large quantity to be made from a bushel of corn. Through the assistance of a scientific machinist, the invention of Adolph Woolner added to the production of upwards of fifteen quarts to the bushel. Estimated in dollars and cents, amounted to at least ten cents on every bushel of corn. In Peoria alone there was distilled at least twenty thousand bushels a day, making an average gain of at least two thousand dollars a day for the corn at that time distilled in Peoria.

This revolutionized the entire whisky business, and though Adolph Wool-

ner's patent in itself—he not being a scientific man—did not alone do this, yet the ideas for the scheme arose from his brain, and he was recognized as the theoretical distiller of America. As soon as the patent was fully developed, he became the recognized head in distilling interests. Upon the formation of the whisky pool, he was its acknowledged head, but owing to his bashfulness, Buffalo Miller was placed as its president. He conducted the business of the association with a great deal of zeal. Adolph Woolner was the Vice-President; Buffalo Miller, President, received the credit, but in all of the work, Adolph Woolner was the fountain, and when the whisky trust was started, Adolph Woolner was elected its Vice-President; J. B. Greenhut, President, and his conservative ideas and thorough practical knowledge of the business did more for the promotion of the whisky trust than any member thereof. He was indeed the power behind the throne, and his wise judgment made more money for the members of the whisky trust than they have ever made since his death.

Unfortunately, while in the zenith of his career, he was cut off, and died in May, 1891; just at the time when the whisky trust was in its glory and making very much money for its stockholders.

Adolph Woolner was a noble, generous soul; a friend and adviser to everybody, a member of every Jewish organization, a liberal donor to charity, and president of Peoria Hebrew Relief Society for ten years.

III.

SOME PROMINENT PEORIA JEWS.
REV. CHAS. S. LEVY.

Rev. Chas. S. Levy was born in London, England, May 20, 1868. He was educated in the schools of Cincinnati, Ohio, graduating from the Hebrew



REV. CHAS. S. LEVY.

Union College as valedictorian and from the University of Cincinnati with high honors in 1889. He was elected associate Rabbi to Dr. I. M. Wise and assistant professor at the Hebrew Union College in 1889, in which office he continued until 1898 when he ac-

cepted a call to Peoria, Ill. He acted as secretary of the Central Conference of American Rabbis, compiling all of the year books from 1889 to 1898, and is at present treasurer of the organization. Rabbi Levy was secretary of the Hebrew Sabbath School Union of America for nine years prior to 1898. Since occupying the pulpit of Anshai Emeth he has been invited to contribute a number of articles on Jewish history and literature for the Jewish encyclopedia.

MR. SAMUEL WOOLNER.

Mr. Samuel Woolner was born March 11th, 1845, in Szenitz, Hungary.



SAMUEL WOOLNER.

His parents were Solomon and Sallie Woolner, both natives of Hungary. After receiving his education in the schools of his native city he left his ancestral home to come to this country, arriving here in 1867. He has since lived in Peoria, where he has played an important part in the building up of that city, having erected the Woolner building (in connection with his brother Adolph), the largest office block in Peoria, several distilleries and a number of dwelling houses. Also has been, and is now, active in a good many enterprises in this city. He is a member of the Board of Trade of Peoria, and at one time had been its president, and has been a member of the city council for four terms. He is vice-president of the German-American National Bank, director of the National Bank of the Republic of Chicago, and vice-president of the Standard Distilling and Distributing Company.

Mr. Woolner has always taken a great interest in congregational, charitable and benevolent society work, and is now the president of the Anshai Emeth Congregation of this city, vice-president of the Union of American Hebrew Congregations, a director of the Denver Hospital for Consumptives, trustee of the Cleveland Orphan Asylum and ex-president of the Sir Moses Montefiore Home of Cleveland, Ohio. He is past president of Progress Lodge No. 113, I. O. B. B., and the past president of the Grand Lodge No. 6, I. O.

B. B., as well as of the Grand Lodge No. 4, O. K. S. B. He has given invaluable aid to the charities and is an honored and respected member of the community in which he lives. His wife was a Miss Miriam Sternbach, and they have two children living.

MR. HENRY S. OTTENHEIMER.

Mr. Ottenheimer was born in Yebenhausen, Germany. His parents came to America in 1859 and he received his early education in the schools of Cincinnati. He has been for some years a resident of Peoria, in which community he is well known and held in high esteem. Mr. Ottenheimer was secretary of Anshai Emeth Congregation and of Progress Lodge No. 113, I. O. B. B., and was one of the first and youngest trustees of the Cleveland Orphan Asylum. In business life he is associated with his brother, Mr. S. W. Ottenheimer, in the clothing business. Mr. Ottenheimer married Miliie Weil of Evansville, Ind., and has one child, Clifford H. Ottenheimer.

HENRY SCHWABACHER.

Mr. Schwabacher is a native of



HENRY SCHWABACHER.

Felheim, Germany, and was born Jan. 11, 1829. He came to America in 1850 and embarked in the business of whisky distilling in Peoria in 1856, since which time he has been eminently successful. He is a trustee of Anshai Emeth Congregation, and a member of the Peoria Hebrew Relief. In 1875 and 1876 he served the city as alderman, and is considered one of the public spirited citizens of Peoria. He is a director of the Electric Light Works. Mr. Schwabacher is married to a Miss Virginia Anker.

JACOB WOOLNER.

Mr. Woolner is a native of Hungary, and was born in Buda Pesth, that beautiful modern city on the Danube. He came to America in 1873 going direct to Peoria, where his younger brothers had preceded him. They embarked in the distilling business and have been eminently successful. Mr. Woolner has done a great deal of work for charity

and has been an active and influential member of Anshai Emeth congregation, assisting materially in the build-



JACOB WOOLNER.

ing of the new temple, which was dedicated in September, 1898. He is also a member of B'nai Brith and be relied on to lend his aid for charitable or other work necessary for the general good. He is an honored and respected member of the community in which he lives.

JOLIET.

About 150 Jews live in Joliet. The first Jewish settlers in Joliet were Joe and Morris Einstein and Isaac Wolf, who staid there only a few years and then moved to Chicago. Prominent Jewish business men of Joliet are the following: Henry and Robert Alexander, M. A. Felman, David Rosenheim, B. Weiner, A. Adler and Dr. Chas. Kahn. The name of the congregation is "the Jewish Congregation of Joliet." It was established in October, 1900. The first officers were Henry Alexander, M. Robinson and S. Berger. Present membership is 40. There is one Ladies' Society under the name of Deborah Society.



WM. F. WOLFNER, PEORIA.

BLOOMINGTON.

The first Jewish settler was a Mr. Stern, who came about 1850. He was followed by Samuel Livingston, in 1856. He died in 1892, and left two

sons, now living in Bloomington, Aaron and Abraham. Samuel Livingston was followed a year later, in 1857, by his brother, Aaron, who died in 1881. Then came Meyer Heidman, Jacob and Nathan Heldman, who have since moved to Cincinnati.

The next was Michael Livingston, who is a farmer near Bloomington. Then came Aaron Livingston, in 1865, a cousin of the aforementioned Livingstons. He is still living, but afflicted with illness. His two sons are in the dry goods business in Bloomington. His brother, Resie Livingston, who came to Bloomington about the same time that Aaron did, is now living in Michigan. Other pioneer settlers of Bloomington were: Morris Nathan, who now lives at Farmer City; another, Mr. Alex. Alexander, is a farmer near Bloomington. Wolf Griesheim came in 1864; Sigmund Heideman, 1866, both living; Emanuel Gantz, 1865. Then came the father of all the Livingstons, Hirsh Livingston, from Danbringen, Hessen Darmstadt, Germany, in 1881, and this same year his other two sons, Myer and Isaac



I. J. LEVINSON, PEORIA.

Livingston, now living in Bloomington.

The first congregation, "Moses Montefiore," was started in 1882, with eighteen members. Isaac Livingston served as reader for some time; others who took charge of the congregation were C. Livingston, Sig. Heldman et. al. Oscar Mandel now has charge of the congregation. They have a fine choir; the leader is Sam Livingston, son of Aaron Livingston.

Aaron Livingston, then living in the south, was drafted into the confederate army. In the late civil war he was captured by the federal troops, enlisted and served the union cause until the close of the war. Mr. Nathan was also a union soldier in the late civil war; also Samuel Hammerslag was a union soldier. Wolf Greisheimer has been a county supervisor for ten years.

Fannie Livingston, sister of Myer and Isaac Livingston, is living in Bloomington, she is the widow of Isaac Strauss, now dead.

The congregation has no regular Rabbi at present, but during the holli-

days a senior student from the Hebrew Union College takes charge of the congregation. The present membership of the congregation is 33.

Regular Sunday school is taught by Mattie Bacharach, Miss Cora Griesheim, and Guida Livingston. The Abraham Lincoln Lodge of B'nai Brith is in a flourishing condition, with about sixty members. There is also a Jewish Ladies' Benevolent Society, of about 15 members. The B'nai Brith Lodge has taken care of and placed in good circumstances many Roumanian and Russian Jewish immigrants.

The first 16 members of Moses Montefiore Congregation were: Hirsch Livingston, D. Winter, Resiel Livingston, Sigmund Heldman, Jacob Heldman, William Freeland, Sam Altmann, J. Friedmann, Wolf Griesheim, Michael Livingston, Jacob Freeland, Sam Livingston, Aaron Livingston, S. E. Dias, S. Marks, Myer Livingston.

The first services were according to Minhag America and took place New Year's day, 1882, in the Unitarian church. Later services were conducted



TEMPLE OF
MOSES MONTEFIORE CONG.

in the Independent church May 1st, 1899. The temple cost \$15,000.

SPRINGFIELD.

The Jewish population of Springfield will not exceed 150. Three brothers, Julius, Louis and Edward Hammerslaugh, came here about 1856 and started in business under the firm name of Hammerslaugh brothers. The next one was Mr. S. Rosenwald, who arrived in 1860 or 1861. Mr. Hirschbach also came about that time. This Mr. Hirschbach was private secretary to the War Governor Richard Yates. Then came Mr. Louis Benjamin. Congregation B'rith Sholom was started in 1863. Mr. Julius Hammerslaugh, now living in New York, was the first president. The first members were: Chas. Stern, S. Leon, Wolf Bergmann, Chas. Kusel, Morris Myers; also a number of Israelites from adjacent villages, notably the numerous family of Salzenstein. Jacob,

who lived at Pleasant Pialns, Eli at Saulsbury, and Louis at Athens. Mr. M. A. Lange came in 1864. Mr. B. A.

Island and Davenport, having no local societies of their own. Two children attend the Sabbath school of the Davenport Congregation.

PONTIAC.

The first Jewish families that settled in Pontiac were the Greenebaums and Bruckers, who came to this city in 1856. They came from Gelnhausen and Alslie, Germany. There is at present a Jewish population numbering 48 people, among whom are the following business men: J. Spiro, cashier of the National Bank of Pontiac; Max Diamond, in the boot and shoe business; M. Rose and S. H. Herzberg, clothing; M. H. Greenebaum Co., investment bankers, and H. G. Greenebaum, attorney. While the Jewish population of Pontiac is small, nevertheless they occupy an important part in the business community of Pontiac. There are no congregation and no organizations or societies that we can learn of.

AURORA.

Lange, who had kindly furnished us the information, came in 1866. D. Gottlieb, from Hanover, was grand president of District No. 6 I. O. B. B., in 1884, and treasurer of the congregation for the past twenty-five years. He came from Hamburg, Germany. Congregation B'rith Sholom worshiped in a rented hall until 1876, when the temple was dedicated before the fall holidays by Dr. Wolfenstein, then of St. Louis, and now superintendent of the Cleveland Orphan Asylum. The first ritual adopted by the congregation was Minhag Jastrow. Two years ago it was changed to Minhag Einhorn. The congregation has a membership of about 50, including some of the residents of some of the suburban villages.

The following gentlemen officiated as Rabbis in Congregation B'rith Sholom: Schaffner came about 1856, the next one was Rev. B. Deutsch, he was succeeded by Chas. Austrian, who died in Chicago. The next one was A. Rubinstein, then came Sugenheimer, and he was succeeded by Sigmund Frey. Then Joseph Leiser occupied the pulpit. The present minister is Rev. A. Traugott. The congregation owns a cemetery, which was bought in 1863. In 1866 an addition to the cemetery was purchased and again an addition in 1880.

MOLINE.

The first Jewish settler in Moline, Ill., was Simon Hirsch, a native of Germany, who came to this city in 1866, and there is no record of any other Jewish-resident until 1881, when Louis Rosenstein made Moline his home. The present Jewish population numbers twenty people, most of whom are members of Congregation B'nai Israel of Davenport, Iowa. The Jewish residents of Moline are contributors to the charitable organizations of Rock



TEMPLE OF
B'RITH SCHOLOM CONG.

The first Jewish settler of Aurora was one Jacob Alschuler. Three sons of this first settler are now living in Aurora. They are Charles, Harry and Louis, of the firm of Alschuler Bros. Mr. Leon Hirsch, uncle to Samuel Alschuler, candidate for governor, came to Aurora about 1861. Mrs. Jacob Alschuler, mother of Sam Alschuler, and Mrs. Leon Hirsch are sisters, and both are still living in Aurora. The first Jewish service took place in Mr. Wolf's house, in 1868. Through the efforts of this Mr. Wolf the Jews of Aurora closed their stores and held services on New Year's day and the Day of Atonement. Mr. Leon Hirsch and Jacob Alschuler, father of Samuel Alschuler, and Isaac Wolf and Morris Henoch, the latter now living in La Porte, Ind., officiated during the holidays. The following attended the services and constituted the necessary minyan: Leon Hirsch, Jacob Alschuler, Nathan Goldsmith, Sam Goldsmith, David Goldsmith, Isaac Wolf, Arnold Wolff (now living in Chicago), Morris Henoch, Simon Felsenheld, Herman Felsenheld, Aaron Goldsmith, now a prominent attorney in Cincinnati; Mark Aronson and a young man named Goldsmith, who was clerking for Mr. M. Hirsch. Mr. Isaac M. Wolff was aided in his endeavor to induce the Jews to close their stores during New Year's and Day of Atonement, by Messrs. Henoch, Alschuler and Hirsch. Some of the Jews objected to that as it was a very unusual proceeding in that town, at that time.

In Cairo, Urbana, Champaign and Frankford Station are also a number of Jews. Mr. M. B. Saddler of Cairo, was once mayor of Centralia, Ills., for seven consecutive years, and Mr. Solomon was Mayor of Duquoin, Ills., for two or three years in succession. Mr. Michaelis, a co-religionist, is now postmaster in Mound City, Ills. Solomon Bernstein came to Urbana in 1855

and was at that time the only Jew in Champaign county. He came from Cincinnati, Ohio. Thirty-two Jews are now living at Urbana, J. Bing and son, Nathan H. Cohen, M. Lowenstern and son, and L. L. Bing are well known business men of Urbana. In 1866 a burial ground association, under the name of "Ahavath Achim," was established. The first officers were, M. Eichberg, President; S. Bernstein, Secretary; M. Lowenstern, Sr., Treasurer. The society does no longer exist. There is one B'nai Brith lodge in the city and a ladies' social circle. A co-religionist by the name of Nathan H. Cohen is president of the Illinois State Fish Commission.

QUINCY, ILLINOIS.

The Congregation Bnai Shalom of Quincy, Ill., was organized Oct. 20,



TEMPLE OF
CONGREGATION B'NAI SHOLOM.

1864, by a small number of Jews who desired to establish Reform. In Sept. 1869, the young society had purchased a site for a temple and called upon the Rev. Dr. I. M. Wise from Cincinnati, Ohio, to lay the foundation. That was a gala day for Quincy. The Masonic fraternity took a prominent part in the exercises. Sept. 22, 1870, the new Temple was dedicated by the resident Rabbi, Rev. Dr. Fluegel. In 1871 the Orthodox Congregation that had existed here since 1857, joined Bnai Shalom. Oct. 11, 1895, the congregation celebrated its twenty-fifth anniversary. It was the last time that Hon. Isaac Lesem, who presided over the destiny of the congregation since Oct. 2, 1870, officiated in his capacity as president. He died in Europe in 1897.

The following rabbis officiated in Quincy since the dedication of the Temple: Rev. Drs. M. Fluegel, S. Rosenspitz, I. S. Moses, V. Caro, E. Eppstein. Rabbi Eppstein, the present incumbent, was called to the rabbinate Sept. 1, 1890.

Among the very prominent Jews of Quincy the brothers Jonas occupied a

very high position. There were five of them—Abraham, Joseph, Samuel, Edward and George. Abraham was born in Davenport, England, Sept. 12, 1801. He came to Quincy in 1843, and died there June 8th, 1864. Joseph was born in Teignmouth, England, May 6, 1792. He was the first Jew to cross the Alleghany mountains. He lived for a time in Cincinnati, Ohio. He died in Mobile, Ala., May 5th, 1869. Samuel was also born in Davenport, England, August 6, 1807. Died in Quincy March 20, 1878. Edward was born at Tegomouth, England, Jan. 29, 1817. He died in Quincy, Oct. 13, 1867. George was born in Davenport, England, Sept. 22, 1813, and died in New Orleans, La. He was a prominent lawyer, and if we are not mistaken he was U. S. senator for that state.

We also mention Dr. Lewin Henry Cohen, who was a prominent physician of Quincy, at one time a member of the National Board of Health. He was born at Glasgow, Scotland, Sept. 5, 1842, and died in Aiken, S. C., Sept. 27, 1888.

MR. J. D. LEVY.

Mr. J. D. Levy was born in Hechingen, Hohenzollern, Germany, where he received his early education and was considered an excellent linguist. He came to America in 1850 and in 1870 settled in Quincy, where he became a highly esteemed and respected member of the community. He was an active member of several large business enterprises and always took a great deal of interest in religious and charitable



J. D. LEVY.

institutions. He was in his 67th year when he was called to his final rest, leaving a widow and ten children. His demise was mourned by all who knew him.

CAIRO.

Montefiore Congregation was organized November 4th, 1894, with the following officers: President, H. Meyers; Vice-President, A. Marx; Secretary, Abe Messing; Treasurer, Mrs. Leo

Levi. Services were to be conducted every other Sunday evening at 7:30 p. m. by Mr. B. Sadler. All the Jewish citizens of Cairo became members of the Congregation. The meetings were held in Bristol Hall. In May, 1897, the Congregation was chartered and Mr. B. Sadler re-elected as the regular rabbi. In 1899 Mr. Sadler was elected a member of the Central Conference of American Rabbis upon the recommendation of Rabbis I. M. Wise and Dr. H. G. Enelow of Paducah, Ky. There is a good attendance at every one of the services, many traveling men, staying here over Sunday, participating in the same. On the high holidays of the autumn many non-Jews come to attend the services, which are then generally held in the Cairo Baptist Church, the hall being inadequate to seat all the attendants. The congregation has contributed to the Hebrew Union College endowment fund and also to the relief of the Roumanian Jews, and, considering the limited number of Jewish families residing in Cairo, has done much good work for the cause of Judaism and humanity. Prominent rabbis who addressed the congregation were: Rev. Dr. E. G. Hirsch (on the occasion of a High School commencement to which he was invited as orator); Mr. Alexander H. Leismar, Rabbi Joseph Leiser, and Dr. Hyman T. Enelow, of Paducah Ky.

There exists also a B'nai Berith Lodge, Egypt Lodge No. 168, which was organized in 1876, and which meets the first and third Sunday afternoons of each month. This lodge owns the Jewish burial ground, which was transferred to it by an orthodox congregation, Benai Israel, that was started here during the war, when as many as 75 Jewish families resided here; after the war most of them left and the congregation was dissolved shortly after the organization of the lodge.

Montefiore Congregation maintains a Sunday school, attended by about 18 children every Sunday afternoon. Mr. B. Sadler is the superintendent, Miss Stella Cohn, assistant.

The present officers of the congregation are: President, S. K. Cohn; Vice-President, Sam White; Secretary, I. Cohen; Treasurer, F. S. Haas, Directors, M. Hyman, A. Kaufman and J. Solomon.

There are a few Jewish families residing in Mound City, Ill., about six miles north of Cairo, and a few in Murphysboro, Du Quoin, Anna and Centralia, Ill., but none are members of the congregation and but few of them take any interest in Jewish affairs.

There are Jews almost in every little town or village in the state, but in most of those places there is as yet no permanent congregation nor a house of worship. These smaller places we can only mention briefly, giving a few names here and there, and once in a while a few brief outlines of incidents and facts which are of especial interest.

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the Jew in Civic Life

Part Third.

I.

THE JEWS OF ILLINOIS AS SOLDIERS.

The most prominent names of Jewish soldiers who have lived or are still living in the state of Illinois are: Gen. Edward S. Solomon, Col. Marcus M. Spiegel, Capt. Mayer Frank, Capt. Milton J. Foreman, Capt. J. Lyons and Lieut. Max Polachek of Chicago and Capt. J. B. Greenhut of Peoria. There were many others, such as Frederick B. Hart, First Lieut. Adolph Rosenthal, Lieut. Benjamin J. Moore, Capt. Alexander M. Daniels and Capt. Frederick E. Koehler. We can only give here short biographical sketches of a few.

COL. MARCUS M. SPIEGEL.

Was born in Abenheim, Germany, in 1829. His parents' names were Moses and Regina. In his native country his father was a religious teacher. In 1848 he came to America and settled in New York city and from there he moved to Union Town, Ohio. He moved to Chicago in 1855, with his wife, who was a Miss Hamlin, born and raised in Christianity. In Chicago his wife was converted to Judaism by a regular rabbinical court of three men versed in the law. Col. Spiegel clerked here

land. He moved from here to East Liberty, near Akron, Ohio, and engaged in the dry goods business. When the civil war broke out he raised a company in Holmes county, Ohio, and became the captain of the same. He served all through the campaign of the Southwest, was present at the taking of Vicksburg, and was then promoted colonel of the 120th Ohio regiment, for bravery on the battlefield. He was sent home wounded, but was too brave to stay away from the scene of the war and returned to active service. He was then sent on the Red River expedition to reinforce Gen. Banks. He was on the boat City Belle as commander of the troops, when a bullet from the enemy ended his life. At the time of his death he was recommended to the war office at Washington for promotion for his great bravery and the papers promoting him to a brigadier generalship were just ordered to be made out when he died. One of his daughters married Mr. Martin Barbe, a well-known Jewish citizen of Chicago, and Col. Spiegel's widow is now living with her daughter, Mrs. Barbe. A son, Hamlin L., is now representing the 5th senatorial district of Chicago in the legislature of the state of Illinois.

JOSEPH GREENHUT.

Mr. Greenhut is a son of Benedict and Minna Greenhut, and was born in Feinitz, Austria, coming to this country in 1852. He is a man of considerable education and marked executive ability. He married Clara Wolfner and three children have been born to them, Fanny, Ben. J., and Nelson W.

There is perhaps no epoch in Mr. Greenhut's life of which he is more proud than his army record. He enlisted as a private at Chicago in April, 1861, in the 12th Illinois Infantry, and was the second Chicago man enrolled. He was promoted to sergeant in Aug. 1861, and in 1862 was appointed Captain Company K, 82nd Illinois Infantry. He participated in the memorable battle of Gettysburg, under the command of Brig. Hecker, being appointed Adjutant General of the Brigade. Mr. Greenhut was shot in the right arm at the battle of Fort Donaldson in Feb. 1862, which caused his retirement until August of the same year, when he

joined the 82d. While with this regiment he passed through the various



J. B. GREENHUT.
Peoria.

campaigns and battles in Virginia. Capt. Greenhut resigned his position in the army in 1864, after three long and hard years of service, since which time he has resided in Peoria. He is now in the distilling business and is one of the most prominent men in the state. Mr. Greenhut has played an im-



COL. MARCUS SPIEGEL.

with Francis Clark. He helped to start the Hebrew Benevolent Society in Chicago, and was one of those who bought the society's cemetery in Grace-



GEN. EDWARD S. SALMON.

portant part in the building up of Peoria. He is a liberal contributor to all charities and is an active and honored man in society. Mr. Greenhut had the

distinction of entertaining at dinner at his residence in Peoria, President McKinley and his entire cabinet during their visit at Peoria, Oct. 1899. President McKinley and Mr. Greenhut have been close personal friends for many years.

GENERAL EDWARD S. SALOMON.

Brigadier General E. S. Salomon enlisted at Chicago and marched out with the company which he raised. His bravery on the battlefield soon won for him the admiration of his superiors, and was recognized at Washington. He quickly rose to the high rank of brigadier general, and after the war he was appointed governor of Washington Territory.

CAPT. FRANK.

Simon Wolf of Washington tells in his book that Capt. Mayer Frank was elected lieutenant of Company C of the Eighty-second regiment, in which he served about two years, when he was promoted to captain. He enlisted at Chicago. He was at Chancellorsville and Gettysburg from first to last. Subsequently he was appointed brigade inspector and ordered West. He took part in the battle of Wauhatchie and at Missionary Ridge, commanding the Eightieth. He went with Sherman to Knoxville to relieve Burnside. Capt. Frank's deeds entitle him to a place among the bravest captains in the service of the United States. When Capt. Frank volunteered to dislodge Confederate sharpshooters, his whole company to a man followed him. It was subsequent to this act that he was appointed brigade inspector. Two horses were shot from under him at the first day's battle at Gettysburg. He scouted for some time in Georgia, Tennessee and Alabama against guerrilla chief "Roddy."

MAX POLACHEK.

Mr. Polacheck was born in Kaschau (Hungary) in the year of 1840. He received his education in the Gymnasium of his native town, had passed his examination for admission to the University in 1856, entered the Polytechnic School at Vienna in the same year, and graduated in the year 1859. In the same year the war rumors between Austria and Italy had induced him to escape military conscription, and emigrate to America, where he arrived in April, 1859. After a hard struggle for existence in this country he was engaged to teach the German language in a private school in Cleveland, Ohio. When the civil war began he enlisted in the thirty days' service, and after the expiration, he was commissioned second lieutenant in the 58th Ohio regiment. The regiment seemed to be long in filling up its rank, and he was transferred to the Ninth Ohio regiment. He had just arrived in camp when the first battle was fought which gave victory to the Union arms. This was the battle at Somerset, Ky.,

where Gen. Zollikoffer, the first rebel general, was killed. After several months of service he was compelled to resign his commission on account of sickness, being confined in the hospital for over three months, returning to Chicago in January of 1863, establishing himself in business as optician, continuing successfully in business until the year of 1883, when he was appointed U. S. consul general to Zanzibar (Africa). The climate of Zanzibar frightened his family to such an extent that he was compelled to resign his commission, yet after a few months he received again an appointment as U. S. consul at Ghent (Belgium), where he was during the administrations of President Arthur and Cleveland, receiving the official commendation of the secretary of state for the proper discharge of the onerous duties of the U. S. consulate.

MAJOR MILTON J. FOREMAN.

Milton J. Foreman was born in the City of Chicago, January 26, 1863. His



MAJOR M. J. FOREMAN.

father, Joseph Foreman, had emigrated from Germany to seek his fortune in the city which had attracted so many of his countrymen. His mother Mary Hoffman, is a native of Philadelphia.

The necessity of assisting to provide for his family cut short his schooling at the age of thirteen, when he had completed his course at the public schools.

He entered the employ of Keith Bros., a wholesale hat concern, as errand boy, and in the intervals allotted for rest the boy could be found, book in hand, trying to improve his mind. He remained with Keith Bros. almost twenty years, and from the position of errand boy, he worked his way up through all the stages until he became the most prominent salesman in the concern and held an interest in the corporation.

At a time of life when most young men consider themselves too old, Major Foreman commenced the study of the law and after the required period of study, passed with credit his examination to the bar. While he was still

studying law, the call came from President McKinley for volunteers to espouse the cause of down-trodden Cuba. Mr. Foreman, who at that time was a captain in the First Illinois Cavalry, enlisted in the United States volunteer army, being commissioned captain and quartermaster. It was while he was still with his command at Springfield, waiting for the call to go to the front, that the bar examination took place, and he was granted leave of absence so as to take such examination. After seven months' service in the volunteer army, at the close of hostilities, he returned to Chicago.

When President McKinley was looking for officers to send to the Philippines, without any solicitation on the part of Major Foreman, and solely on account of his record in the department, he was offered the position of captain in the 30th United States infantry. The offer was a tempting one, but Mr. Foreman was just starting in the professional work which he had so long desired to engage in, and was compelled to decline. Soon after his admission to the bar he associated himself with Mr. Eli B. Felsenthal, and is now a member of the firm of Felsenthal and Foreman, which firm occupies a conspicuous place at the Illinois bar.

In 1900 he was elected major of the First Cavalry, Illinois National Guard. He was elected as alderman of what is now the Third Ward in the city of Chicago in 1899 and re-elected this year. He has received the unqualified endorsement of the Municipal Voters' League, of his constituents and of the public press of the city. Possessed of an excellent mind, great activity and fearlessness, he has made his influence felt for good in the City Council. He was elected chairman of the judiciary committee, one of the most important committees in the City Council. He was also made chairman of the Street Railway Commission, a special committee engaged in solving one of the most difficult problems now confronting the city—the question of intra-mural travel.

Major Foreman is a member of Sinai Congregation, and of the Standard, Union League, Hamilton and Marquette Clubs, having been at one time vice-president and director of the Standard. He has always taken a deep interest in Jewish charities and occupied the positions of president, vice-president and director of the Young Men's Hebrew Charity Association, and was a director of the Jewish Training School and Home for Aged Jews.

Added to his ability, restless activity and fearlessness, Mr. Foreman possesses undoubted qualities of leadership. This combination of qualities, together with his public record as alderman and in the army, have won for him the confidence and esteem of his fellow-citizens, and a still more brilliant future is predicted for him.

II.
AN INTERESTING FAMILY HISTORY.

The two families of Austrian and Leopold have been prominent in Chicago for many years. They came to Chicago from the Lake Superior region and formed the Lake Michigan and Lake Superior Transportation Co., engaging in freight and passenger transportation on Lake Michigan and Lake Superior, to Mackinac, Sault Ste. Marie and Duluth and did an extensive business. For a number of years, until recently, their luxuriously furnished passenger boat, Manitou, has been extensively patronized by summer pleasure seekers, who wished to enjoy the cool and delightful climate of the Lake Superior region. The boat was then sold to a company, in which Mr. Nathan F. Leopold still holds the largest interest. Mr. N. F. Leopold is the son of one of the Leopold brothers who settled in Mackinac in the early forties, and were the first Jews in that region. He married a daughter of the late Mr. Gerhard Foreman, who is related to the Greenebaum family, and who was a prominent banker of Chicago, the founder of the Foreman Bros. Banking Co., a very popular financial institution of today.

The history of this old Jewish family, favorably known as successful merchants in the Lake Superior region and in Chicago, appeared in 1866, in the Portage, Mich., Gazette, and was copied in the American Israelite under date of April 13th, 1866. We believe that the history of this popular and highly respected family will be read with interest by their many relatives and friends, and we therefore publish it here. They were brave, honest and upright business men, and the story of their pioneer life in a sparsely settled region, of their struggles, hardships and ultimate success, will serve as an encouraging example for many a young beginner.

Following is their history as we find it in the American Israelite:

A BAND OF BROTHERS.

Dissolution of the Oldest Merchant Firm on Lake Superior—The Leopold Brothers—Sketch of their Operations—A Pioneer History.

In our last issue we made a brief notice of the dissolution of the well known firm of Leopold & Brothers, doing business in Hancock, Chicago and Eagle River, the oldest business firm on Lake Superior—after a successful existence of over twenty years. The firm has been composed of Louis F., Henry F., Aaron F., and Samuel F. Leopold and Joseph, Julius and Samuel Austrian, the latter being the last admitted partner, and not so intimately connected with the history of the firm.

From the very inception of business transactions within the wilds of Lake Superior down to the present day, the firm of the brothers has been identified with the struggles, hardships, successes, and all the varying interests of the country, have participated with its

good and ill fortunes, many times carrying burdens that less confident competitors shrank from bearing; never once fearing that all would be well in the end, and after gathering a rich reward retired from the field, leaving an untarnished history, and brilliant record as an incentive to their successors.

The Messrs. Leopold are natives of the little town of Richen, in the Great Duchy of Baden, Germany, and there received the elementary education which fitted them to become the shrewd and successful merchants they have proven to be. They first began business life as clerks in an ordinary country store, as it may not be aptly termed, as Richen was but a small place, having a less population than either Hancock or Houghton, here on Portage Lake.

Early in the year 1842, Louis, the elder brother, who has since become the "father" of the firm, left his home to try his fortunes in the New World, with a stout heart, and but a very moderate amount of means whereon to build up a fortune, upon arriving in this country he very shrewdly foresaw that the great West, then but just attracting attention, was the most promising field for men of enterprise and limited capital, and instead of joining in the precarious struggle for position and existence, even so peculiar to the crowded cities of the Eastern states, he at once wended his way to Michigan, then considered one of the Western states.

Early in the year 1843 he opened a small depot for fishermen's supplies on the island of Mackinac, providing for them provisions, salt, barrels, etc., and purchasing the fish caught, and forwarding them by vessels to better markets. The business could not have been a very extensive one, for when joined by his brothers three years afterward, their united capital is stated as being but little more than \$3,000, but which has since been increased by their energy, prudence and foresight, at least one hundred fold.

In the year 1844, Louis was joined by his brother Henry (Aaron and Samuel serving their time in the store of Richen), who for a short time became his assistant at Mackinac. At that time there was but one steamboat plying on the headwaters of Lake Huron and Michigan, the old General Scott, which made regular trips between Mackinac and Sault Ste. Marie.

Shortly after his arrival at Mackinac, Henry conceived the idea of going to La Pointe with a small stock of goods, and attending the Indian payment, an enterprise never before undertaken by a trader from below the Sault. At that time Lapointe was a much larger place than it is now, was the principal station of Lake Superior, of the American Fur Company, and the leading business point above the Sault. Every fall, the government disbursed among the Indians some \$40,000 to \$50,000, which before the arrival of the Leopold Brothers found its way almost entirely into the coffers of the Fur Company.

In the latter part of the spring the brothers left Mackinac on the old General Scott, and went to the Sault with their goods, and after much difficulty succeeded in chartering the schooner Chippewa, Captain Clark, to take them to Lapointe for \$300. There were but four small schooners on Lake Superior that season, the Chippewa, Uncle Sam, Aliegonquin and Swallow. The trip from the Sault to Lapointe occupied some three weeks, but one stop being made at Copper Harbor, which was then beginning its existence. The building of Ft. Wilkins was then going on. Little or no thought of mining then occurred to the inhabitants, and did not until two or three years subsequently.

Arrived safely at Lapointe, they at once opened a store in opposition to that of the Fur Company, and were, much to the surprise of the latter, the first white traders who undertook an opposition trade with the Indians. They sold their goods for furs, fish, etc., and prospered well. In the fall they were joined by Julius Austrian (now at Eagle River) and Louis leaving him with Henry, returned to Mackinac.

In the summer of 1845 Henry also returned to Mackinac, leaving Julius to attend to the business at Lapointe. He remained in Mackinac until the year 1846, when Aaron and Samuel came out from Germany and joined them at that place. The four brothers at once united their fortunes; in fact in all their business career they do not appear to have thought of dividing them. Everything they had was, from the outset, common property, and each labored for the general welfare. They appeared to have fully understood the truthfulness of the adage, that, in "Unity there is strength," and however varied and scattered may have been their operations, the profits went into the general fund.

In the season of 1846 Henry and Samuel went to Green Bay, and opened a store in Follett's block, remained there until early in 1848, but did not succeed as well as they anticipated. Green Bay was then a miserable place in comparison with what it is now, and its growth very much retarded by the grasping policy of the site owners, John Jacob Astor and Mr. Whitney, a brother of the present postmaster. They would not sell lots at anything near what was considered a reasonable figure, and the result was that after many vain endeavors to secure property very many business men left for other places, holding out better inducements for settlement. While at Green Bay, Samuel began the study of the English language, under the tutelage of a young Methodist minister who considered himself liberally rewarded by return instruction in the German language.

Early in 1847, Joseph Austrian, the subsequent brother-in-law of the Leopolds, came out from Germany, and joined his brother, Julius, at Lapointe, where he remained until the next

spring, when he joined Henry Leopold at Eagle River, who had opened a small store in an old stable, the habitation of one cow. A partition was put up, and about two-thirds of her ladyship's parlor fitted up for the sale of dry goods, groceries, etc. The shanty stood on the lot now owned by John Hocking, the second from the corner in the turn of the road down to the old bridge across Eagle River.

There was then but one opposition store in Eagle River, that of Messrs. Senter and Mandlebaum, with whom Henry and Joe entered into lively competition for the trade of the place.

The same season Samuel joined Aaron and Louis at Mackinac, where their business had materially increased, and remained there until the season of 1855, when they left and returned to Lake Superior. Louis had previously left and established himself at Cleveland, where he remained until he went to Chicago in the fall of 1862. During this period he acted as the purchasing agent of the brothers on the lake.

In the fall of 1855 Samuel started a branch store at Eagle Harbor in a small shanty not more than twenty feet square, situated on the lot now owned by Hoffenbecker, and the shanty now forms a part of his building. At the time there were five mines working in that vicinity, as follows: Copper Falls, S. W. Hill, agent; Northwestern (Pennsylvania), M. Hopkins, agent; Summit (Madison), Jonathan Cox, agent; Connecticut (Amygdaloid), C. B. Petrie, agent.

The Copper Falls and Northwest were the two great mines of the District, the others doing but little beyond exploration at that time.

In 1856 Samuel bought out Upson and Hoopes, who had been doing a good business in the building now occupied by Messrs. Raley, Shapley & Co., and was that season joined by Aaron, who, since leaving Mackinac, had been spending his time with Louis, in Cleveland. Samuel was appointed postmaster at Eagle Harbor, and acceptably filled the office till his departure in 1859.

The three brothers, Henry, Samuel and Aaron, and their brother-in-law, Jos. Austrian, might now be said to be operating in the same field with the elder brother, Louis, at Cleveland, as their ever wide-awake purchasing agent. For a year or two they prospered as well as they could desire, but the hard times of 1857-8 tried them pretty severely, but by the most adroit management they came through safely. At Eagle River, in 1857, there were four mines at work, the Garden City, Phoenix, Bay State and Cliff. This was after the great silver excitement at the Phoenix, and when the reaction had fully set in. The assessments were grudgingly paid, if at all, and the workmen at the mine that winter were paid in orders on Leopold Brothers, who paid them in goods and currency. To enable the company

to get along as easily as possible they took thirty day drafts on the treasurer in Boston, which were paid when due and presented. As the winter passed, the time of the drafts were extended from thirty to sixty, ninety, and finally to one hundred and twenty days, and in the spring, the firm was astonished by a notification that the drafts had gone to protest. The mine then owed them about \$20,000, a large sum, especially when it is considered that they were also carrying nearly \$10,000 for the Garden City Mine, which was also struggling along like the Phoenix.

The first news received by the public of the protesting of the drafts was communicated by the clerk of one of the steamboats; and created no small amount of excitement, especially among the employees of the mine, who naturally became fearful and clamorous for their back pay. The Leopold Brothers told them to go on and work, and they would be responsible for their pay. This quieted them, and the work of the mine continued as before.

Upon receiving information of the protesting of the Phoenix drafts, Samuel was at once dispatched to Boston to consult with the company about their payment. To secure themselves they could have attached the mining property, improvements and machinery, but such was their confidence in the integrity of the agent, Mr. Farwell, President, Mr. Jackson, and Secretary, and Treasurer, Mr. Coffin, that this was not done. Upon his arrival in Boston, Samuel found that Mr. Farwell had held a consultation with the Directors, and in his most emphatic manner demanded that Messrs. Leopold should be reimbursed the money they had advanced for the mine.

Another meeting was called and Samuel presented a statement of the amount due his firm, and inquired what they intended to do. It was difficult for them to say, and after many long consultations no definite course of action was decided upon. Believing that delays were dangerous Samuel proposed that he and his brothers would take the property in satisfaction of their demand, pay off the Company's indebtedness, amounting to nearly \$10,000, and perhaps pay them a few thousand dollars on the head of the bargain.

Another consultation followed this offer, and it was finally concluded that if a merchant firm considered the property sufficiently valuable to pay therefor nearly \$40,000, it must be worth at least that much to the company. Some three thousand shares of Phoenix stock had been forfeited for the non-payment of an assessment of \$1.50 per share, and these shares were offered Mr. Leopold in satisfaction of his claim. He, of course, declined, saying he would take the whole property, or nothing. Another consultation was held and a meeting of stockholders was called, an assessment was levied and in a few days enough paid in to liquidate his demands, and he started for home

mentally determining that in future the Phoenix should give sight drafts for all future orders, and that they would no longer assume, or be identified with its obligations. It required no small amount of finesse to make the discouraged stockholders of the Phoenix believe that there was a sufficiently valuable property to further advance \$2 or \$3 per share on its stock, but the cool offer to take its property for its indebtedness, completely assured them and saved the Messrs. Leopold their \$20,000.

But it is said ill fortune never comes singly; and this was true of the affairs of Leopold & Brothers. Samuel had scarcely arrived in Cleveland when Louis informed him that their Garden City drafts had been protested and the same night he hurried on to Chicago to provide security for the indebtedness. Arriving there he did not find the Company as tractable as the Phoenix, and after much parleying found the best they were willing to do was to give him a mortgage on their stamp mill, as security for the \$10,000. Very correctly deeming this insufficient, he returned home, and got out an attachment for the whole property of the Company. This had the desired effect, and the claim was secured by a mortgage and the attachment withdrawn. Shortly afterward the mine passed into the hands of a new party of men, with Judge Canton at their head, and in a short time the claim was satisfactorily adjusted.

In 1858, the firm had much difficulty in collecting their orders on the mines in the vicinity of Eagle Harbor, and it was finally determined to sell out their store and build up a business elsewhere. S. W. Hill, Esq., had then left the Copper Falls and assumed the direction of the Quincy Mine here at this place. He foresaw that Portage Lake, possessing as it did so many natural advantages, would eventually become the grand business point of the copper region, and with his accustomed energy began the laying out of the town site now occupied by the village of Hancock. Soon after this was done he wrote to the Messrs. Leopold, urging them to come over and open a store there, but they did not give the offer much consideration that year, as nearly everybody in Keweenaw County ridiculed the idea of Portage Lake ever becoming anything of a place.

That year, however, they sold out their business at Eagle Harbor, and removed to Eagle River, where Samuel was for the second time appointed Postmaster, and their business conducted by him and Jos. Austrian. Their present store site at Eagle River had been previously purchased, and additions annually made to their main building, as their business demanded, until they were of a much greater extent than the original frame.

In the summer of 1859, Jos. Austrian, who was the building man of the firm, came over from Eagle River to Hancock with Geo. D. Emerson, C. E., and

selected a site for their new store, and chose the lots on which now stands the Mason House and the Congregational Church, and the dock front now owned by Little, Heyn & Eytenhenz, but Louis, who came up about that time, changed to the present site, deeming the other too remote from what would be the business center of the town. This was judged from the line of the road coming down from the mine, and the location of the Stamp Mill, around which he naturally concluded the workmen's dwellings would cluster. In this he was slightly mistaken, though the real difference was unimportant; we give it merely to show how easily the most careful and calculating men may make a mistake.

After the site was determined upon, building was commenced, but as their faith in the future growth of the place was small, they did not propose to erect a large store, or even construct a substantial cellar underneath. Mr. Hill, hearing of their intention, at once paid them a visit and strongly protested against it. "This is going to be a leading town," he said, "and I want a good large store, and a stone cellar underneath it." He carried the day, and a larger building was completed, which two years afterward was too small for the business, even with the addition of a large warehouse for storing additional supplies.

As soon as the building was commenced, Louis began to send up goods from Cleveland, and Aaron came over from Eagle River to take charge of the new business. He scarcely reached here before the goods arrived, and were stored in the building before it was closed in, and he for several weeks had to make his bed on the goods virtually in the open air. As this was in the fall of the year, it was not pleasant, as may be at first supposed. Since then their principal business has been done at Hancock, the old head concern at Eagle River having been a branch.

In the fall of 1861, Aaron concluded to visit his home in Germany, to attend the golden wedding anniversary of his parents, and Samuel came over from Eagle River to take his place in the store. The celebration of the golden wedding was the grandest event which had happened in the little town of Richen for fully one hundred years, and, probably, will not be equaled in the present century. It would be impossible within the limits of this article to give a full description of the proceedings on that festival occasion, suffice it to say, that all the inhabitants of Richen and the neighboring towns, to the number of full five thousand assembled, and under the guidance of the mayor and municipal officers, for three days kept up a continuous round of merry-making and rejoicing. On the anniversary wedding day a procession over a mile in length waited upon the "happy couple," and escorted them to the church, where appropriate and imposing services were performed. In the name of his brothers Aaron presented the church with a

copy of the Sacred Writings, beautifully engrossed on parchment, which, with its ornamented silver case, cost over \$600. All the halls and hotels were opened to the public, where for three days and nights they feasted, drank and danced without intermission and free of expense. The celebration of this golden wedding cost the brothers over \$5,000, but which they rightfully considered the grandest event in their history.

In the fall of 1862, Joseph Austrian joined the firm at Hancock, and Louis removed from Cleveland to Chicago, which point they had concluded would soon monopolize the trade of Lake Superior. In the spring of 1864 he commenced a shipping business in that city, and early in the following winter was joined by Jos. Austrian, and the purchase of the propeller Ontonagon effected, and a forwarding and commission business regularly organized. Lately they have purchased the light-draft propeller Norman, intending it to run in connection with the Ontonagon.

In 1862 their branch house at Lapointe was given up, and Julius Austrian returned to Eagle River, and, in connection with Solomon, conducted the branch at that place. The firm now is composed of Solomon and Julius Austrian and Moses G. Hanauer, who for several years has acted as bookkeeper for the firm, under the firm name of S. Austrian & Co. The Hancock firm is composed of H. F. Leopold, Joseph and Solomon Austrian, under the title of Leopold, Austrian & Bro. The Chicago firm is composed of L. F. Leopold and Joseph Austrian, under the name of Leopold & Austrian. Mr. S. F. Leopold will return to Germany, upon the opening of navigation, and spend a year in pleasure and relaxation, which he certainly merits after twenty years constant labor. Aaron will remain here during the coming summer, and in the fall will go below and establish a wholesale business in Detroit, where it is probable he will be joined by Samuel after his return from Europe.

That the Messrs. Leopold have been more than ordinarily successful in their mercantile career of over twenty years is made evident from the extent and variety of their business transactions within the past five years, and the very large amount of capital required to carry it on successfully and properly. We feel confident that the joint capital of \$3,000, with which they commenced business in 1843, had been increased one hundred times by the close of the past year, and we should not be surprised if it had augmented even more than that. It has been the result of no particularly good fortune, but of persistent application in one direction, and the only exception to the ordinary course of operation which can be said to have contributed to their success, has been the remarkable unity which has pervaded all

their business transactions, whether located at Mackinac, Green Bay, Lapointe, Eagle River, Cleveland, Eagle Harbor, Portage Lake or Chicago, each member of the firm has labored, not for his benefit alone, but that of the whole brotherhood.

And at this partial termination of their active associations, it is with a pride which but few firms experience after so long connection, they can say that in all their twenty years' relation with each other there has never been a disagreement to mar the harmony and unity of their operations. Whatever has been done by one, even though it did not result as anticipated, has met with the immediate sanction of the others, who had unlimited confidence in the integrity of his intentions to benefit them all. Until now there has been no division of the accumulated profits; all has been placed in one general fund, from which each has drawn as the wants or exigencies of their business demanded. Neither of them have indulged in any private outside investments or speculations, the profits of which has resulted to his own pecuniary benefit. Profit and loss has been shared alike by them all. Such unanimity of action is very rarely to be met with, especially in these modern days of "every man for himself and the devil take the hindmost," and is, therefore, the more commendable. Although nominally dissolved, at present, we are of the opinion that after S. F. Leopold has returned from his vacation in Europe the old order of things will again prevail, for, after such a lengthy and intimate association, it will be difficult for either of them to operate independent of the rest, after such a practical verification of the truthfulness of the adage on which they founded their business existence, that "In union there is strength."

We also copy the following letter, which, in our estimation, forms a part of and belongs to the history of the Leopold family. We understand that the son of whose birth the writer of the letter to the "Israelite" speaks, was the first Jewish child born in the northern region of Michigan:

"Chicago, July 18, 1863.

"Editor of The Israelite:

I have just now returned from Lake Superior, where I have found all my brothers and friends and the readers of The Israelite and Deborah in perfect good health. I cannot refrain from giving you a little history of a very noble act, the fruit of which is hereby enclosed, being a draft for \$30, which you will please to appropriate to the purpose for which it has been destined, namely—at a Berith which took place on a child of my brother at his house in Hancock, Lake Superior. After about forty participants had done justice to a very luxurious dinner, with the permission of Mr. Hoffman of Cleveland, the operator, a motion was made that the saying of grace

should be sold, and the proceeds appropriated to some charitable purpose, whereupon Brother Samuel made an amendment that the proceeds should be sent to Dr. Wise of Cincinnati, to be appropriated by him for the monument to be erected for Dr. Rothenheim; the sheriff, Mr. Fechheimer, seconded the motion, and the same was unanimously carried. Brother A. F. was the last bidder with \$30, consequently he was the lucky purchaser, and bestowed the honor on your humble correspondent.

The act is worth imitating, and if you think it worth mentioning you may give it publicity in The Israelite and Deborah.

"Yours truly,
"L. F. Leopold."

III.

A SKETCH OF THE CITY EDITOR OF THE RECORD-HERALD.

HERMAN L. REIWITCH.

The careless wanderer through the woods often suddenly reaches a garden



HERMAN L. REIWITCH.

spot in a clearing where his eye feasts on nature's beauties, the dainty children of the forest, the laughing flowers of the field. His refreshed eye discovers in a rare retreat a budding rose hidden among the foliage, diffidently turning its princely petals to the light and sunshine. Unconsciously its powerful perfume attracts and pleases, and the wanderer can hardily turn his gaze away from its enchanting beauty.

Such a feeling of delight the writer experienced when for the first time the great pleasure was his to make the acquaintance of the young man whose name stands at the head of this article. The rare intellectuality of the man at once exercised its powerful attraction, making a pleasant impression, and awakening regret at the parting.

Mr. Reiwisch is a busy man; he is the city editor of a great daily newspaper in this metropolis of the west, yet, in the midst of all the noise and bustle of a great newspaper office, he finds a cordial greeting, a friendly word and a pleasant smile for everybody. This is a rare gift of temperament betokening a sweetness of the

soul, seldom granted by nature's bounty to mortal workers.

Mr. Reiwisch is a self-made man in the truest sense of the word, who raised himself to the honorable position he now occupies by the strength of his own will, by his dauntless determination, by hard work, and constant application, aided by many glorious gifts of mind. He deserves to shine in wider circles, but a diffident nature seems to keep him confined within the sphere of his activity and the limits of his library.

By perusing "the fragments of his life," as he called it, when he reluctantly related to us the few facts which we have endeavored to join together, the reader will at once feel that he is becoming acquainted with the life of a rising man.

Mr. Reiwisch was born December 25th, 1868, near Odessa, Russia. He came to this country at the age of five years. His father had preceded his mother and this son of two or three years. Reiwisch spent his boyhood in New York city, and was compelled to quit school at the age of eleven, for he had to help feed the young mouths who were making their appearance, and who finally numbered four girls and a boy. He came to Chicago at the age of 14 and for a little while was an A. D. T. messenger. He then found a job in the Tribune office as office boy, carrying "copy" from the editors to the printers. This was the school where he trained himself in journalism. A year and a half later Mr. R. W. Patterson, then managing editor of the paper, urged him to try reportorial work. He was shockingly young, almost a child, but as he found himself in deep water he resolved to swim. He was given a start and put out in the street. He was often sent to see people who couldn't believe that the youngster who came to interview them was really a reporter; he was such a babyish looking boy. One of his encounters was with the jovial Bob Ingersoli, who was so impressed by the courage of the young stripling that he wound up by giving him a good interview.

In 1886, when the eight-hour labor troubles reached their height, he was labor reporter for the Tribune, and the duties of his post carried him through the convulsions of that year in Chicago. He was a spectator in the "Black Road" and "Haymarket Square riots," and he took part in the last act of the tragedy, when he was assigned to the hanging. Miscellaneous work followed these assignments, including some hard labor at the Johnstown flood, and Louisville cyclone; then came police work. For three years he was hidden in this shadowy side of life, and he thinks that this is perhaps the most fascinating side of newspaper work for one interested in sociology. He left this work reluctantly to become copy-reader, and after ten years of service on the Tribune, he left to take a better position on the Herald, now the Record-Herald. After a year's service as assistant editor he was made city edi-

tor, being then the most youthful city editor Chicago had had. This was in the fall of 1893, and he was then under 25 years of age. He has been there ever since. His work is executive.

His personal tastes have run to pictorial art and music, neither of which he has been able to indulge much. His newspaper work having been too exacting to permit any time for the cultivation of ornamental accomplishments. He tried to attend night school at the Art Institute, but had to abandon that owing to lack of time. Still he did not give up entirely his musical studies, for which art he has quite a talent, and he may be called an accomplished musician.

Socially he is not very ambitious. He prefers a quiet interchange of ideas with unpretentious people. He is not a club man, although he is one of the old members of the Press Club.

His home life has the greatest fascination for him; there his whole pleasures are concentrated. There he finds recreation, inspiration, invigorating entertainment and refreshing amusement, in the company of four sisters, good-natured, sensible and keen-witted; in the love of a solicitous mother and in the appreciation of a witty father. These and a few good friends are his paradise.

SOME WELL-KNOWN PHYSICIANS

DR. ISAAC ARTHUR ABT.

Dr. Abt is a native of Illinois, and was born in Wilmington. He is a son



DR. ISAAC ARTHUR ABT.

of Levi and Henrietta Abt of this city. His early education was in the schools of Chicago and in 1886 he entered Johns Hopkins University, completing his preliminary course in medicine in 1889. He graduated from the Northwestern University Medical School in 1891, and was resident physician of Michael Reese Hospital for eighteen months subsequent to graduation, and afterwards pursued a post-graduate course in Vienna and Berlin.

Dr. Abt is professor of diseases of children at the Northwestern University Woman's Medical school, Assistant Clinical Professor for diseases of

children at Rush Medical College, attending physician, diseases of children, in Michael Reese Hospital, Cook County Hospital, and Chicago Home for Jewish Orphans, and consulting physician for diseases of children in the Provident Hospital. His wife's maiden name was Lena Rosenberg, and they have one child living, Arthur Abt.

DR. EDWIN J. KUH.

Dr. Kuh was born in New York city, June 20, 1858. His parents were Isaac and Mathilde Kuh. He was educated in



DR. EDWIN J. KUH.

the public schools of New York, Switzerland and in Germany, attending the Universities of Heidelberg, Leipzig and Vienna.

He is a member of a number of musical societies and author of many valuable articles on medical topics. He is a member of the Society for Ethical Culture. He married Miss Jennie Cahn of Chicago, and they have three children.

DR. EMANUEL FRIEND.

Dr. Friend was born in this city,



DR. EMANUEL FRIEND.

where he received his early education, graduating from the High School and Rush Medical College. Later he went

abroad, studying in Heidelberg, Berlin and Vienna, completing his education. Returning to Chicago he began his practice here, which has since become very large and lucrative. The doctor is the author of various medical papers and is at present instructor in surgery at Rush Medical College, attending surgeon to one department of Michael Reese Hospital, and pathologist to the Michael Reese Hospital, attending surgeon to the United Hebrew Charity Dispensary, clinical assistant professor of surgery at Rush Medical College, and a member of various medical societies.

Dr. Friend is unmarried, and is a son of Berman and Hannah Friend, both living in Chicago. Although a young man, he is known as one of the city's prominent physicians.

SOME PROMINENT MEMBER OF THE BAR.



JACOB NEWMAN.

SAMUEL ALSCHULER.

Mr. Aischuler was born in Chicago, Nov. 20th, 1859. His parents, Jacob and Karoline came from Grunstadt, Bavaria, and when young Samuel was but two years of age they removed to Aurora, where he has lived ever since. He received his early education in the public schools of Aurora and when still a young man became prominent in public affairs. He was elected a member of the legislature from his district and made such a good and efficient record that he was soon recognized as a leader in the lower house in this state. He has been re-elected several times and in the eyes of his constituents no office is too good for him. He was chosen by the Democratic party as their nominee for Governor in the last gubernatorial election, making a most remarkable run against overwhelming odds. His popularity ran him many thousand votes ahead of his ticket and his defeat was only caused by the overwhelming majority obtained by President McKinley in this state, which carried the balance of the ticket with him. Mr. Alschuler is a man of sterling quality and his honesty has never been

questioned. He is an excellent public speaker and deep thinker, and a man whose council is always sought by his



HON. SAMUEL ALSCHULER.

party. He is a recognized leader of the Democratic party in this state and his friends and admirers are to be found in every county of Illinois. He recently associated himself with Mr. Adolph Kraus, and this new law firm with the immense prestige of both of these gentlemen, forms one of the strongest law firms in Chicago. Mr. Alschuler still retains his residence in Aurora, coming to and fro every day. He is still a young man and a great future is predicted for him.

ISRAEL COWEN.

Israel Cowen was born in Houston, Texas, December 12, 1861. He received his early education in the public schools of Texas and completed his education in Germany. On his return he commenced the study of law in Denver, Colo., coming to Chicago later, and continuing the study at Union College of Law. He graduated therefrom in 1881 when 20 years of age. Studied code practice in Milwaukee, Wisconsin,



ISRAEL COWEN.

until he reached his majority; then returned to Chicago and was admitted to the bar, January 4th, 1882. He was

appointed master in chancery of the Superior Court of Cook county, Illinois, and served in that capacity from May, 1896, until March, 1899. He was the Democratic nominee for judge of the Superior Court of Cook county at the election held November 6th, 1900.

He has been identified prominently in B'nai B'rith circles, being a past president of District No. 6, and a delegate to the Constitutional Grand Lodge of the Order for the last twelve years. He instituted the intellectual advancement feature of District No. 6, and has been chairman of the committee on intellectual advancement of said district for the last 11 years.

Mr. Cowen has been closely identified with Jewish interests. Is secretary of K. A. M. and is a member of the Board of Delegates on Civil and Religious Rights of the Union of American Hebrew Congregations. Has been a member of the executive committee of the Sabbath School Union of America and of the Jewish Chautauqua Society. He was also a member of the executive committee in aid of Russian refugees, at the time the society was in existence, and of the Roumanian Aid Society. Is now a member of the Board of Directors of the Home for Aged Jews of Chicago, and also of the Orthodox Home for Aged Jews, now being projected, and of the Jewish Agriculturists' Aid Society.

Mr. Cowen was married to Miss Alma Desenberg of Kalamazoo, Mich., March 15th, 1897, and has one child. Though yet a young man, he has given much attention and time to charitable, Jewish and public affairs. He is a member of the Lakeside Club, the Sunset Club and the Iroquois Club.

ANDREW JACKSON HIRSCHL

Is a native of Iowa. His father was Samuel Hirschl. The ancestral home of the Hirschl family was Bohemia; one branch of the family removed to Hungary and another branch to Hanover, Germany, and subsequently from there to England. The celebrated Sir William Herschel was of this branch of the family.

Samuel Hirschl, the father of the subject of this sketch, went to Hungary and married Theresa Kohn, a native of Vienna. When the political agitations began in Hungary they emigrated to the United States, settling at Davenport, Iowa, where Andrew J. was born.

A. J. Hirschl received his academic education at Griswold College, Iowa, and later the full course at Amherst, taking the Bachelor of Arts degree. His legal education was obtained at the Iowa State University. He practiced law for a time in his native city, Davenport. In 1891 he came to Chicago and associated himself with the now well-known firm of Rosenthal, Kurtz & Hirschl.

Mr. Hirschl is the author of "Consolidation of Corporations." While a resident of Iowa he held a lecture chair in

the Law Department of the Iowa State University. After coming to Chicago in 1891 he assumed a like responsibility



ANDREW JACKSON HIRSCHL.

in the Chicago College of Law, which position he still holds. Mr. Hirschl is classed among Chicago's ablest lawyers. He is a Republican in politics, and always a worker for his party, but has never held public office. Lately he has been much talked of for a judge of the Superior Court.

Mr. Hirschl has an interesting family, consisting of wife, daughter and two sons.

MR. ELI B. FELSENTHAL.

The subject of this sketch is a specimen of the native Chicagoan, having first seen the light of day July 14, 1858, in the "windy city." His father, Herman Felsenfeld, came to this city in the early fifties, and his mother, then Miss Gertrude Hyman, a year or two later. He attended the public schools of Chicago, later becoming a student in the old University of Chicago, graduating with the degree of B. A. in 1878. After a further course of two years at the Union College of Law, he received his sheepskin, together with the Hor-



ELI B. FELSENTHAL.

ton prize for the best thesis—his subject being "Limited Partnerships." Since then he has been constantly en-

gaged in the practice of law and today his name appears high up in the list of prominent attorneys. He is a member of Sinai Congregation, of the Union League, Hamilton and Standard Clubs, and has been one of the board of trustees of the University of Chicago since its inception. He is a liberal contributor to our Associated Jewish Charities and has always taken a keen and active interest in public affairs and politics.

Mr. Felsenfeld married Miss Goldsmith of New York in 1883 and five children, Agatha, Edward, Gertrude, Herman and Robert, tend to make their home life serene and happy.

MR. JAMES ROSENTHAL.

Mr. Rosenthal is a native of Chicago, where he was born on April 10th, 1859. Here he attended the public schools, and after graduating from the Western Division High School, he went to New Haven to finish his education at Yale. He chose law as his profession, in which he has been engaged since 1885. He was a member of the Board of Education, one of the organizers of the Y. M. Hebrew Charity Association and



JAMES ROSENTHAL.

its first Secretary. He is a member of Hamilton and Sunset Clubs, and of the Citizens' Association. He married Miss Emma Friedman, a Chicago girl of high attainments.

MAX PAM.

Mr. Pam was born in 1865 in Teplice, Bohemia, which is the ancestral home of his parents, Alexander and Cecilia Oesterreicher Pam. He came to Chicago when still a boy and received his early education in this city. He chose law as his profession, passing the bar examination at the head of his class. He has since attained a prominent position in the legal world, attracting public notice by his ability, which has earned for him a very high standing. He is attorney for some of the largest corporations in this country and has engineered the amalgamation of some of the large trusts recently formed. Mr. Pam finds little time for social duties, and while not actively identified with charity institutions,

he is always ready to contribute liberally and give such of his time as he can spare for this kind of work. He



MAX PAN.

is still a young man and is destined to become one of the shining lights of his profession.

MR. JOSEPH WEISSENBACH.

Chicago is the place where Mr. Weissenbach first saw the light of day. He was born April 18, 1875. He was educated at the grammar school and at the West Division High School, afterwards studying law at the Chicago College of Law and at the office of Chytraus & Deneen, the senior member of which firm is now judge of the Superior Court of Cook County and the junior member the present States Attorney of the same county. On December 7, 1896, Mr. Weissenbach was appointed Assistant States Attorney under Mr. Charles Deneen and this office he filled very creditably until December 31, 1900, when he resigned and formed a co-partnership with Willard M. McEwen, who was Chief Assistant States Attorney under Mr. Deneen. Mr. Weissenbach is the author of a work entitled "Crimes and Litigations



JOS. WEISSENBACH.

of the Russian Jew in the United States." He is a member of Sinai and Isaiah Congregations, Secretary of the

Jewish Training School of Chicago. He was Financial Secretary and is now Director of the Lakeside Club. On February 11, 1901, he married Miss Minnie Klein of Chicago. Mr. Weissenbach is a member of the Masonic Order, of the Elks, B'nai B'rith, K. of P., D. O. K. K., and Royal League.

In all of these organizations as well as in his profession, he has gained for himself an excellent standing, and although young in years, he has already won the respect and confidence of a large number of admirers and friends.

ARCHITECTS.

DANKMAR ADLER.

Dankmar Adler was born at Langsfeld, in Saxe-Weimar, on July 3, 1844, and arrived in this country ten years later with his parents, who settled in Detroit. In 1859 he came to Chicago, where were spent the active years of his life. His death, which occurred on April 16, 1900, was due to a stroke of apoplexy, which came upon him about ten days previous, and which was the first



DANKMAR ADLER.

serious illness of his life. He began his professional career in the office of E. Willard Smith in Detroit. After serving with the First Illinois until the close of the war, he returned to Chicago and entered the office of O. S. Kinney, and at the latter's death took charge of the office, with A. J. Kinney, a son. In January, 1871, he formed a partnership with Edward Burling, and the firm designed many buildings erected immediately after the fire. Among these structures were the old First National Bank, the Tribune building, Grace Methodist Church, Sinai Temple, Borden block, Marine Bank, Kingsbury, Manierre, Dickey, and Ogden buildings.

Separating from Mr. Burling in 1879, Mr. Adler practiced alone until 1882, when he formed a partnership with Mr. Louis H. Sullivan, under the firm name of Adler & Sullivan. It was during the existence of this firm, which ended in 1895, that his most important work was done. Among the prominent buildings which they designed were

the Chicago Stock Exchange, the Schiller and the Auditorium in Chicago, and the Union Trust, the Wainwright buildings, and the Saint Nicholas Hotel in St. Louis. Among other structures with which Mr. Adler was connected were the warehouses of the Chicago Dock Company on Taylor street, the Pueblo (Coio.) Opera House, which was the first large theater in which no columns were used to support the gallery, the postoffice and Dooicy block at Salt Lake City, the Standard clubhouse in Chicago, and the synagogues of Sinai, Zion, Anshe Maariv and Isaiah Congregations. He was connected with either the erection or remodeling of all but two of the downtown theaters in Chicago, was consulting architect in connection with the Carnegie Music Hall in New York, and was architect to the Republican national committee in connection with the last three convention halls. During the past few years he had been associated with his son, Mr. A. K. Adler.

Mr. Adler was a fellow of the American Institute of Architects and was a member of the Illinois Chapter, A. I. A., and of the Chicago Architects' Business Association. At various times he had been president of the Western Association of Architects, of the Illinois Board of Examiners of Architects, of the Illinois Chapter, A. I. A., secretary of the American Institute of Architects, and a member of the board of architects of the World's Fair. Mr. Adler contributed from time to time to the leading architectural and engineering journals and at the time of his death had in preparation an article on the construction of theaters for the new architectural encyclopedia which the MacMillan Company is about to publish.

SIMEON B. EISENDRATH.

Simeon B. Eisendrath, the well-known architect, was born in Chicago in 1868. He received his early education in his native city.



SIMEON B. EISENDRATH.

While a student of the High School he was elected by the teachers to receive the honorary scholarship of a

full course at the Chicago Manual Training School.

After two years' attendance at the latter institution he entered the Massachusetts Institute of Technology at Boston, where he took the course in architecture. He then returned to Chicago and spent two years in the office of the leading architects of the city, Messrs. Adler & Sullivan.

In 1890 he opened an office and began the practice of architecture, and in a few years he built up an extensive business, becoming quite prominent in his profession. During the first years of his independent practice he had erected a number of buildings in Chicago and neighboring cities.

In the first year of his practice Mr. Eisendrath was engaged as an expert by the county, rendering valuable assistance in the successful prosecution of Cook county's famous boodle case, in which fraudulent contracts in connection with Cook county building operations were exposed, saving the county many thousands of dollars.

In 1889 Mr. Eisendrath was appointed lecturer in the architectural branches in the Chicago Evening High Schools, which position he retained until 1893, when, owing to the increase of his private business he was obliged to decline reappointment. He built the Michael Reese Training School for Nurses, Michael Reese Hospital annex for women and children, the Home for Aged Jews, and the Chicago Home for Jewish Orphans, gaining by the successful completion of these buildings the high acknowledgement of the leaders of said institutions.

Among the structures of a private nature, designed and erected by Mr. Eisendrath, are a number of apartment buildings, private residences, etc. The most important of which are "St. Germaine," the "Lee," and the ten-story fireproof office building known as the "Plymouth."

In the year 1893 Mr. Eisendrath was appointed by the Mayor of Chicago as commissioner of buildings.

As the head of the building department of Chicago Mr. Eisendrath instituted many practical and important reforms.

In 1894 he resigned his office as Building Commissioner on account of the pressure of private business. The press of Chicago commented editorially very favorably on the services which he rendered to the city and expressed their regret at his resignation, stating that the city loses an honest and capable official.

ARCHITECT HENRY L. OTTENHEIMER.

Mr. Ottenheimer was born in Chicago, Nov. 10, 1868, and the names of his parents are Leopold and Lena Ottenheimer. He was educated in his native city and chose architecture as his profession. For five years, from 1884 to 1889, he worked at the office of Adler & Sullivan, the celebrated Chi-

cago architects, and then he spent three years at Paris, France, in diligent studies of the works of the world's famous masters. Mr. Ottenheimer has been practicing his profession in Chicago since 1893, and was connected with the Designing Department of the World's Columbian Exposition as assistant to Mr. Charles B. Atwood. During the time he was with Messrs. Adler & Sullivan, he worked on the drawings for the Auditorium building, the Standard Club, the Sinai Temple, and other prominent buildings. During his own practice in Chicago he has erected residences for the following: James E. Greenebaum, Leon Hartman, Herman Oberndorf, Charles Yondorf, Dr. Zeisler, Moses E. Greenebaum, Robert Hart, C. Samuels, S. F. Leopold, Jacob Straus (Ligonier, Ind.), George Frank, Sol Wedeles, L. S. Loeb (Duluth, Minn.), and Levi Windmueller. Apartment buildings for the following: Simeon Straus, Sol Wedeles and Dr. Jacob Frank. Business buildings and factories for the following: Steele, Wedeles & Co., Adler & Oberndorf, Gretman & Co., and W. N. Eisendrath and the following public buildings: St. Martin's church, St. Boniface school, Town of Whiting school, Douglas Hotel (Houghton, Mich.), postoffice building, (Houghton, Mich.), St. Peter's church (Niles Center, Mich.), St. Paul's School House.

Mr. Ottenheimer is an active mem-

ber of the Y. M. Hebrew Charity Association, also a member of Sinai congregation.

MUSICAL ARTISTS.

FANNIE BLOOMFIELD ZEISLER.

Fannie Bloomfield Zeisler was born in Bielitz, in Austrian Silesia, and came to this country with her parents when she was less than two years of age. Her musical talent showed itself when she was about six years old, and several years thereafter she fell under the notice of that enthusiastic musician, Carl Wolffsohn, of whom she received instruction until she went to Europe in 1877. When Madam Essipoff, the great pianist, toured the



FANNIE BLOOMFIELD ZEISLER.

vice was followed, and in the summer of 1878 she went to Vienna, where for five consecutive years she studied under this great master. In the fall of 1883 she returned to America and soon began public playing in this country. Up to the spring of 1893 she appeared on the concert stage every winter, and has frequently been the soloist of all the prominent orchestra organizations in this country. Everywhere and always she was pronounced a pianist of extraordinary attainments, but not being satisfied with the position assigned to her by the American critics, she went to Europe in the fall of 1893 and appeared at Berlin, Vienna, Leipzig, Dresden and other German cities, and was in all those places recognized by the press and public alike as the greatest of woman pianists, and as one of the greatest pianists of either sex, and of all times. She was engaged for a tour all over Europe through the winter of 1894 and 1895, everywhere carrying away her audiences and winning triumph upon triumph. In 1895 she returned to this country, playing in all of the large American cities, giving eight concerts in San Francisco, each surpassing its predecessor in point of popularity and the enthusiasm of the audiences.

In the spring of 1898 Mrs. Zeisler went to England and completely captivated the London public in a series of recitals. While there she was accorded the honor of an invitation to be the piano soloist at the annual Lower Rhine Musical Festival, which took place at Cologne May 29-31st, 1898. Playing there before the most critical audience in the world, in the presence of the most celebrated musicians and critics of all Europe, she won a most singular triumph and was unanimously declared to be one of the world's greatest pianists. While her technique is well nigh perfect, she always subordinates it to, and makes it only a means of musical expression. She



HENRY L. OTTENHEIMER.

seems to be able to enter into the spirit of all composers alike. She has withal a great individuality and makes all performances new creations rather than recreations of the compositions she plays. She has often been compared to Rubenstein, who was a great admirer of her art. Many critics have called her the "Sarah Bernhardt of the piano," referring to the temperamental side of her artistic career. Mrs. Zeisler's home is on the North Side, in this city, where she has a high social position. She is an honored member of the Chicago Women's Club and of the Amateur Club of Chicago. She is married to Mr. Sigmund Zeisler, a prominent lawyer and citizen of Chicago, and their union has been blessed by three sons.

EMIL LIEBLING.

Mr. Liebling is acknowledged to be one of Chicago's greatest pianists and instructors. He has appeared in public many times, winning the highest praise from both press and public. In referring to a concerto, played by Mr. Liebling as soloist for the Chicago Orchestra, the Times-Herald makes the following statement in its columns: "Inspired by the occasion and moved by the remarkable consequence of the work, Mr. Liebling surpassed himself in a performance full of solid scholarship and excellent interpretation. His fine effort was rewarded by spontaneous outbursts of applause, intended no doubt to express admiration both for the composition and the performance."

The Chicago Tribune, commenting on Mr. Liebling's playing at the second concert of the Mendelssohn Club last season, refers to him as follows: "Mr. Liebling achieved really spontaneous success in Moszkowski's E major concerto opus 59, which received its initial American performance upon this occasion. Mr. Liebling's performance was of a decidedly brilliant order, and he acquitted himself in an admirable



EMIL LIEBLING.

fashion, giving the scintillating beauties of the scherzo with technical dexterity and musical charm." We could go on quoting from all of the great

dallies of this city and the acknowledged musical journals of the country, all of which have sung the praise of Mr. Liebling's success as a performer. The numerous pupils who under his instruction and guidance have become known for the excellence of their work is also a tribute to Mr. Liebling, which places him in the front rank of piano teachers in the West.

IV.

BUSINESS MEN PAST AND PRESENT.

HENRY HORNER.

Mr. Horner was born in Bohemia in 1819, and came to Chicago when this city was still in its infancy, in 1847. He was the founder of the present wholesale grocery house of Henry Horner & Co., which is the oldest



HENRY HORNER.

business of its kind in Chicago. He was also one of the founders of K. A. M., of which he was one of the early presidents. He was a man of considerable intellect, a deep thinker and a man of recognized business ability. Mr. Horner exerted great influence in early congregational life and also manifested much interest in charity work. His wife's name was Hannah Dernburg and eleven children were born to them—Dilla, Levy, Joseph, Isaac, Angel, Mrs. Minnie Yondorf, Charles, Maurice L., Mrs. Dora Yondorf, Harry, Albert and Mrs. Mattie Strauss. Mr. Horner died in this city in 1879 after an honorable career of sixty years.

MAURICE L. HORNER.

Mr. Horner is a son of Henry and Hannah Horner and was born in this city in 1863, attending the private and public schools of his native city. He has been identified with the wholesale grocery house of Henry Horner & Co. since he was a young man and assumed the management of this extensive establishment in 1893. He is the inventor of the bicycle package holder, and in the business world has attained a position of prominence. Mr. Horner is a member of K. A. M., and is a director of the Working Women's Home Association, and is also a member of the Standard Club and a well

known member of society. His son, Maurice L., Jr., was the little fellow who proved himself a hero in the fire



MAURICE L. HORNER.

in his father's residence, March 6, of this year, jumping out of the second-story window and afterwards returning to the burning building and saving his nurse. He is but 8 years of age and this daring deed attracted considerable notice in the public press.

ISAAC H. HORNER.

Mr. Horner is also one of the sons of Hannah and Henry Horner, and is also identified with the grocery house of Henry Horner & Co. He was born in this city in 1855, and received his education in the public schools of Chicago, later attending college. He is a member of K. A. M., and is an ex-director of the Standard Club. Mr. Horner has taken considerable interest in public life and was alderman of the Sec-



ISAAC H. HORNER.

ond ward for four years, during which time he made a very creditable record.

MR. FREDERICK W. STRAUS.

Mr. Straus was born in Laufersweiler, Germany, Feb. 28th, 1833, and came to America in 1849. He settled in Ligonier, Ind., where he was first engaged in mercantile lines and afterwards opened a bank, which he conducted

for many years, enjoying the full confidence of the public. He organized the Jewish Congregation, holding the office



FREDERICK W. STRAUS.

of president for thirty years. The citizens of the city and county honored him many times by electing him to public offices of trust, in which he always served with honor and credit.

In 1883 he removed to Chicago and engaged in the mortgage loan business. He was in this, as in his previous undertakings, very successful. He joined the Sinai Congregation and at once took an active interest in the Jewish charities. Mr. Straus married Miss Madelon Goldsmith and their union was blessed with nine children—Mrs. S. H. Regensburg, Mrs. Max Livingston, Mrs. M. J. Spiegel, Hattie, Simon W., Samuel J. T., and Arthur W. Straus surviving him.

Mr. Straus died on Feb. 9, 1898, and his two sons, S. W. and S. J. T. Straus, succeeded him in the mortgage banking business. His widow lives in Chicago, surrounded by her loving family.

MR. MAX ELLBOGEN.

Mr. Ellbogen was born in Austria in



MAX ELLBOGEN.

1846 and was educated in his native country. His parents were Joachim and Esther (Fischer) Ellbogen. At the

age of 17, in 1863, he came to America and settled in Chicago. He first found employment with Mr. B. Berlizheimer in the dry goods line, then with Mandel Bros. and S. Klein. In this line he remained until 1868, and then entered the wholesale jewelry establishment of Mr. John Kahn & Bro. as traveling salesman. In 1872, at the death of John Kahn, went to Wendell & Hyman. In 1877 formed co-partnership with Mr. Sigmund Stein, a fellow-salesman, and the wholesale jewelry house of Stein & Ellbogen soon gained a high standing in the commercial world. Several years ago the business was incorporated and Mr. Ellbogen was chosen president of the corporation, a position which he still holds. Mr. Ellbogen makes frequent trips to London, Paris and Amsterdam to purchase stock, has become an excellent judge of gems, and the diamond cutting plant of the Stein & Ellbogen company is now the largest west of New York. Mr. Ellbogen is vice president of the Jewelers' Association of Chicago.

He is a member of Sinai Congregation and the Lakeside Club. He is a liberal contributor to the charities and every good and beneficial undertaking by the community is sure of his encouragement and support. He married Miss Leah Eisendrath, a Chicago girl of high attainments, and they have six children, Harriet, David, Celia, Albert, Margaritt and Charles.

MR. HERMAN FELSENTHAL.

The life of Herman Felsenthal furnishes a noteworthy example of the influence for good that may be wielded in a community like ours by a single man of force and earnestness, more especially when to these qualities are added the advantages of a broad and liberal education.

Mr. Felsenthal was born in Offenbach, Germany, May 19, 1835, and came to America in 1852, at the age of 17 years, finishing his education at the German Gymnasium at Rochester, New York. His parents were Benjamin and Agatha Felsenthal.

He arrived in Chicago in 1854 and shortly thereafter embarked in the commission business, his venture met with success, and a few years later he formed a co-partnership with Mr. Charles Kosminski in the banking business. This enterprise was also successful, and the bank prospered for many years. When this partnership dissolved, Mr. Felsenthal established The Bank of Commerce, of which he became president and in which capacity he served until shortly before his death. Under his guidance, the institution weathered many financial storms, including the panic of 1893. In 1898 the business of The Bank of Commerce was merged in that of the Union National Bank, which institution has in turn been absorbed by the First National Bank.

Mr. Felsenthal was a member of Sinai Congregation and for many years

its secretary. He was an active member of Ramah Lodge, I. O. B. B., and a leader in B'nai B'rith circles. He was past president of District Grand Lodge, No. 6, of this order and one of the founders of Covenant Culture Club, of which he was president at the time of his death. He was trustee of the Hebrew Relief Association for two years, from October, 1883, to 1885, and was at one time a member of the Board of Education of this city. During his membership of this board he was instrumental in introducing the study of German in the Chicago public schools. He was always deeply interested in the cause of education, and at various times endeavored to establish a Jewish high school in our city. The Board of Education of this city has recently honored him by naming the school now in course of erection, at the corner of Forty-first and Calumet avenue "The Herman Felsenthal Shool."

His marriage to Miss Gertrude Hyman occurred in 1853, the result of the union being two sons and seven daughters—viz., Eli B., Herbert S., Leah (wife of Benjamin Bissinger), Judith (wife of Samuel J. Kline), Flora (wife of P. R. Newhouse), Hannah (wife of Rabbi Jos. Leiser, now at Sioux City, Ia.), Emily (wife of Max W. Pottlitzer, LaFayette, Ind.), Rose and Mathilda, unmarried.

The death of Mr. Felsenthal occurred on September 3, 1899, but the memory of his worth and his deeds will continue to abide in the hearts of our Jewish fellow citizens.

SOLOMON KARPEN.

Mr. Karpen was born in Wongrowitz, Prussia, in 1858. His father was Moritz Karpen and his mother Johanna (Kohn) Karpen. Solomon Karpen came to America when 13 years of age, landing in Chicago late in 1871, just after the great fire. He began the manufacture of upholstered furniture in a basement on Milwaukee avenue



SOLOMON KARPEN.

the following spring with one helper. From this small beginning has grown the present great firm of S. Karpen &

Bros., who are the largest manufacturers of upholstered furniture in the United States. The industry employs 700 factory hands, and its goods find a market in all parts of the world.

Mr. Karpen resides on the North Side, and is a member of the North Chicago Hebrew Congregation; also of the Ideal Club. He is one of the most liberal contributors to the Associated Jewish Charities, and equally liberal in all other charitable affairs. He, with his brothers, has built up a great industry, and are rated among Chicago's leading business men.

MR. AARON E. NUSBAUM.

Mr. Nusbaum was born in New York city in 1861. His parents, Emanuel and Regina (Sternberg) Nusbaum came to America from Germany. He received an academic education in the State of New York and then chose a mercantile career. He moved with his parents to Plattsfield, N.Y., where they resided for a number of years, doing a prosperous business. In 1881 they moved to Chicago, where they opened a wholesale furnishing goods establishment, and Mr. Aaron Nusbaum was a member of the firm. He is now treasurer and general manager of the celebrated mail order house of Sears, Roebuck & Co., where 2,500 people find employment. Mr. Nusbaum is a member of Sinai Congregation, of the Standard Club and of the Associated Jewish Charities. He married Miss

its treasurer. He is an active member of the Associated Charities, and has been a director of the Jewish Training School.

He married Miss Rose Loewenstein,



WM. N. EISENDRATH.

an accomplished Chicago girl. Five children have been born to them, three of whom are living, Carl, Edwin and Marion.

JOSEPH BEIFELD.

Joseph Beifeld, one of our best known cloak manufacturers, was born in Hungary in 1853. He came to America and settled in Chicago in 1867. Here he went for one year to the grammar school, then he took a position as clerk with O. L. American, where he remained until 1869. In that year he entered the employ of Field, Leiter & Co., the predecessors of Marshall Field & Co., remaining with them until 1878. Then he went into business for himself. He is a bright and smart business man and succeeded in building up an extensive business, which is favorably known throughout the country. He takes a warm interest in the charities and served as vice-president, and for a time as president, of the Russian Refugee Society, where his business tact and general ability were of inestimable service.

Mr. Beifeld has married a Chicago girl, owns a beautiful home, and is the father of an interesting family.

JACOB SCHRAM.

Mr. Schram was born in Milwaukee in 1846, and came to this country when a boy. He attended the public schools here. He had been in the manufacturing business for years and has met with considerable success. His parents were Samuel and Babette Schoen of Schram, whose ancestral home was in Austria. Mr. Schram was the first pupil who attended the Anshe Ma'ariv school in 1851, and has been connected with congregational and charitable work all his life. He has been president of Zion Congregation for ten years and an officer of the same for 25 years. Mr. Schram has always taken

an active interest in public affairs and has served as president of the school board. He is a man of intellect and while burdened by the cares of business life he always finds time to devote to charitable work. He married Esther Heller, and they have five children living. Mr. Schram is a living protest against the charge that Jews are only in the clothing business, as he was one of the first to begin the manufacturing of picture frames, moldings, etc. From the success he has achieved it can easily be seen that there are other vocations than clothing in which the Jews are successful.

He will also contribute a number of articles to the Jewish Encyclopedia, now in course of publication.

MR. WILLIAM LEHMAN.

Mr. Lehman was born in Bavaria, Germany, in 1856. His parents' names are Henry and Louise Lehman. He was educated in his native country. In 1871 he came to America and settled first in New York, then in Kansas. He moved to Chicago in 1891, and is now President of the Gage Down Company, manufacturers of corsets. Mr. Lehman is a member of Sinai Congregation of the Associated Jewish Charities, and of the Standard Club. He married Miss Hattie Bing, and their happy home is brightened by two children, Louise and Bruce.

A. D. NAST.

Mr. Nast is one of the youngest members of the New York Stock Ex-



AARON E. NUSBAUM.

Lottie Rosenfield and their union is blessed with a son, Edward A.

WILLIAM NATHAN EISENDRATH

Vice-President of the American Hide and Leather Co., is a native Chicagoan. He was born Dec. 5, 1853. His father, Nathan Eisendrath, now a retired capitalist, is a pioneer and one of Chicago's most respected citizens.

William was educated at the public schools and a college preparatory school in this city, from which he went to Brussels to finish his education.

Mr. Eisendrath has been a member of Sinai Congregation for the past seventeen years. For two years he was



A. D. NAST.

change, and is a shining example of what an energetic and enterprising young American is capable of. He was born in Milwaukee 29 years ago, and attended the schools of that city, later pursuing an academic course at the University of Wisconsin and Cornell

College. He became identified with Hayden Stone & Co., stock brokers of Boston, in which firm he worked up an extensive business in copper stocks. With untiring energy he rapidly forged to the front and formed a co-partnership with his brother, Mr. Samuel Nast under the firm name of A. D. Nast and Co. They purchased memberships in the New York and Chicago Stock Exchanges, and are given credit for doing the most extensive business in copper stocks in Chicago. Their New York and local business has increased in large proportions and they are today one of the most successful young firms in the city. Mr. Nast is a son of Daniel and Esther Nast, is prominent socially and is a member of the Standard Club.

ISIDOR BAUMGARTL.

In the beautiful Hungarian city of Pest stood the cradle of Mr. Baum-



ISIDOR BAUMGARTL.

gartl. There he was born March 29, 1860. At the age of 11 years, October, 1871, he came to America and settled in Chicago, when the city was still smoldering after the big fire. He received his education partly in Chicago public schools, later graduating from the Dyrenfurth College. At the age of 17 he started his apprenticeship in business with the firm of Joseph Stein & Co., wholesale liquor dealers, and in 1879, on the death of the senior member, he was admitted to the firm, forming the co-partnership of Stein & Baumgartl. In 1882 a consolidation was effected, with Adolph and Charles Stein establishing the firm of Stein Bros. & Baumgartl. The new venture was highly successful. In 1889 he, together with his old associates, formed the Calumet Distilling Co., and built the distillery at New Chicago, a suburb of this city, and founded a small village surrounding the plant. The distillery was operated at its full capacity by the firm until the Whisky Trust purchased it in 1891. In October of that year, again in company with his old associates, he incorporated the Monarch Brewing Co., erecting a large plant at 21st street and Western avenue. This was operated with such

success that, in 1898, the plant was purchased by an American syndicate, and together with twelve other breweries formed the United Breweries Co. The syndicate induced him to accept the management of the United Breweries Co., and he was elected president and general manager. He is still at the head of this vast organization.

In 1900, again with his old associates, he incorporated the Art Wall Paper Mills and erected a plant covering an entire block opposite his old brewery, and as president of the new enterprise he is bending his energies to make it the foremost wall paper mill in the United States.

His vast interests, notwithstanding he finds time to attend to charity work. He was a member of the Board of Directors of Zion Congregation, and is now a member of Isaiah Congregation. He is treasurer of the Associated Jewish Charities and a member of the Standard and Lakeside Clubs. He married Miss Bertha Wilhartz of Chicago and five children brighten their happy home—Clara, Lily, Leroy, Olga and Gertrude.

A. B. NEWMAN.

Abraham B. Newman was born in Milwaukee, August 7, 1871, and is a splendid type of America's progressive and successful young men. He was connected with the Northwestern Life Insurance Co., of Milwaukee for some years, and came to Chicago for that company a little more than a year ago, since which time he has achieved eminent success and is today considered one of the foremost insurance writers in this state. This is certainly a brilliant record for a young man. Mr. Newman is well known socially and is a member of the Standard Club and is also a



A. B. NEWMAN.

liberal contributor to the Associated Charities.

EMANUEL SYLVAIN HEYMAN.

Mr. Heyman was born in New Orleans, La., June 12th, 1855. His parents were Samuel and Julie Heyman, who emigrated to America from Lorraine and Alsace, a former French

province and now belonging to the German Empire. Emanuel Heyman was educated in his native town and



EMANUEL S. HEYMAN.

there he embarked in the mercantile and life insurance business, winning the sweet smiles of success. In 1879 he came to Chicago. He is a member of Sinai Congregation and of the Standard Club. Since 1892 he has been special executive agent of the New York Life Insurance Co., and his marked business ability has placed him very high in the estimation of his employers. For years he has led all other representatives of the company throughout the country in procuring personal business. He married Miss Cora Feibelman, and two children add to the happiness of their life—Madelaine Cora and Dorothy Sylvain.

ISAAC KEIM.

Mr. Keim is the secretary of the Siegel, Cooper & Company corporation, and is now 41 years old. He was born and educated in Chicago, and has taken a prominent part in business, social and charitable affairs. He is a member of Sinai Congregation, a director of the Jewish Training School,



ISAAC KEIM.

and a member of the Standard and Lakeside Clubs, having been treasurer of the latter for three years. His wife

was Miss Yetta Pfaelzer, and his parents Zacbarias and Eva Keim. Three children, Hazel, Melville and Edward have been born to Mr. and Mrs. Keim.

EMANUEL MANDEL.

Mr. Mandel was born in Kervenheim, Bavaria, February 17, 1844. He came to



EMANUEL MANDEL.

this country when a boy of 13 years of age. He received his early education in this city, and has since achieved a remarkable success as a merchant. He is one of the firm of Mandel Bros., one of the largest and most successful dry goods stores in America. Mr. Mandel is a member of the Standard and Iroquois clubs, and is vice-president of the latter. He married Babette Frank and they have three children, Frank E., Edwin F. and Mrs. Rose Louer.

OSCAR G. FOREMAN.

Mr. Oscar G. Foreman is a native of Chicago, where he was born November 1, 1863. He here received his early training and a liberal education. His parents, Gerhard and Hannah (Greenebaum) Foreman were well known in



OSCAR G. FOREMAN.

Jewish communities and were time-honored citizens of Chicago.

Mr. Foreman is a member of Sinai Congregation, of the Standard, Union League, Iroquois and Bänkers' Clubs and the vice-president of the Chicago

Home for Jewish Orphans. He was married September 28, 1893, to Miss Fannie Mandel, daughter of Mr. and Mrs. Leon Mandel, of Chicago, and their union has been blessed with two children, Gerhard and Madeline.

LOUIS BENJAMIN.

Louis Benjamin was born in St. Louis in 1850. His parents, Jacob and Janet Benjamin, are natives of Bavaria. They came to America in the early forties and settled in St. Louis. He was educated in the public schools of St. Louis and New Orleans. Mr. Benjamin chose a commercial occupation. He began with the organization of the Block-Poilak Iron Co., seventeen years ago, and has been actively connected with it to the present time. When the company was incorporated, seven years ago, he became its secretary.

Mr. Benjamin is a director of Anshe Maariv Congregation and active in all charity work. He married Miss Julia Kattwitz. They have three children living, one son and two daughters—Sadie L., Blanche B., and Jack A.

Mr. Benjamin is a member of the

the office of recording secretary. He is also a member of the Lakeside Club and a contributing member of the Jewish charities. He married Miss Hen-



JACOB NEWMAN, JR.

rietta Bauiland, and they have one son, Harry B.

JACOB L. KESNER.

Mr. Kesner is a son of Louis J. and Sarah Kesner and was born Dec. 30, 1865, in London, England, coming to America when he was but three years of age. He attended the public schools and in 1878 was employed as cash boy in the Fair, since which time he has been gradually promoted until in 1894 he was made general manager, a posi-



LOUIS BENJAMIN.

Standard, Lakeside and Hamilton Clubs.

ADOLPH J. SABATH, J. P.

Judge Sabath is a native of Bohemia and was born in Zabor, April 4, 1866. His parents were Joachim and Babette Sabath. He came to Chicago in 1881 and has since acquired considerable prominence in politics, and is at present a justice of the peace. The judge is a member of B'nai Abraham Cong. and the Lakeside Club. His record on the bench has won for him the confidence and esteem of the bar of this county.

JACOB NEWMAN, JR.

Mr. Newman was born in Dornmorsch, Rheinpfalz, in the year 1850. His parents' names are Solomon and Frederik Newman. In 1861 he came to America and to Chicago in 1881.

He is a director of the Anshe Maariv Congregation and also its financial secretary, and for a number of years held



JACOB L. KESNER.

tion he now holds. He is a member of Sinai Congregation and the Standard and Lakeside Clubs. Mr. Kesner married Bettle Frohmann, and they have one child living, Lucille.

MR. MORRIS SELZ.

Mr. Selz was born in Wuttenberg, Germany, Oct. 2, 1826. His parents were Jacob A. and Hannah Seiz. He came to America in 1845 and here he followed different occupations. First he clerked, then he worked in a mill, and traded in various merchandise until he came to Chicago and started in

the shoe business. He was the founder of the firm of Selz, Schwab & Co., of which he is the senior member. This firm is known today as the largest



MORRIS SELZ.

manufacturers and wholesale dealers in boots and shoes in the west. He is a member of Sinai Congregation and of the Standard Club and ex-president of both institutions. He married Miss Hannah Kohn and they have three sons—J. Harry, Emanuel F., and A. K.

J. HARRY SELZ.

Born, raised and educated in Chicago, Mr. J. Harry Selz is a representative business man of the city. He is a son of Morris and Rosa Frank Selz, both of whom are prominent members of the community.

Mr. Selz is identified with one of the largest boot and shoe business houses in America, being second Vice-President of the corporation of Selz, Schwab & Co., and he is also a director of the Illinois Manufacturers' Association, Western Shoe Jobbers' Association and the Merchants' Association of Chicago. He married Bertha Austrian and has two children living—Austin and Frank. In the social world, Mr. Selz takes a prominent part, and



J. HARRY SELZ.

is a member of the Standard Club. He is a member of Sinai Congregation and a liberal contributor to the charities.

ISAAC HIRSCH.

Mr. Hirsch is a native of Chicago, and is the son of Myer and Fannie Hirsch. He is president of the American Cutlery Company, one of the largest concerns of its kind in this country, and has been with the company since he was 13 years of age. Socially he is well known and is a member of the Standard Club. Mr. Hirsch contributes liberally to the charities and takes much interest in



ISAAC HIRSCH.

congregational affairs, and is a member of Isalah Cong. He recently married Florence Walzel.

JACOB N. STRAUSS.

The ancestral home of Mr. Strauss is Bavaria, from whence came his parents, Nathan and Jeanette Strauss, but he was born, raised and educated in Chicago. As a business man he is



JACOB N. STRAUSS.

well and favorably known, his vocation for many years being the dry goods business. Socially he has taken a prominent part in club life, and it was largely through his efforts, that the new Lakeside Club building was erected. He was president of the club for four terms, his services adding much to the most successful years of

the club. He is also a member of the Standard Club, a director of K. A. M., and the Home for Aged Jews. Mr. Strauss married Miss Laura Rosenberg, and when business cares are not too pressing, devotes much of his time to social pleasure and charitable work, in which he is always ready to assist.

MR. EMANUEL J. KOHN.

Mr. Emanuel J. Kohn is a son of Joseph A. and Julia Kohn, and a grandson of Abraham and Dorothy Kohn, the founders of the prominent Kohn family of Chicago. He was born in Chicago, Dec. 23, 1864, and here he was educated. He is a member of the well known firm of Kohn Brothers, manufacturers of clothing. He is a director of Sinai Congregation and a member of the Standard Club. He is very active in charity work and a generous patron and supporter of benevolent institutions. He is a member of the Board of Directors of the United Hebrew Charities, vice-chairman of the Relief and Employment Bureau and Secretary of West Side District. Connected with this institution was Financial Secretary of the Y. M. H.



EMANUEL J. KOHN.

Charity Association, and is a Trustee of the National Jewish Hospital for Consumptives of Denver, Col. He is also Past Master of Chicago Lodge A. F. & A. M.

JOSEPH A. KOHN.

Mr. Joseph A. Kohn, the subject of this sketch, is a son of Mr. Abraham and Dorothy. He was born in Ebenhausen, January 26, 1848, and came to America in 1848. He is a member of Congregation Anshe Maariv. He married Miss Julia Levi, a Chicago girl, daughter of Rev. Lipman Levi, who was teacher and reader in the K. A. M. congregation, and they have eight children, Mrs. Cora Ederheimer, Mrs. Jennie Kaiser, Mrs. Nellie Schwabacher, Mrs. Florence Cahn, Mrs. Maude Splegel, Mrs. Daisy Hahn, Emanuel J., and Albert W.

As Mr. Kohn is advancing in years he is gradually withdrawing from

business, leaving the vast interests of the firm to the management of the younger and stronger generation, who



JOS. A. KOHN.

are worthy descendants of worthy ancestors.

JOSEPH DEUTSCH.

Mr. Deutsch is a son of the Rev. Dr. Solomon Deutsch and was born in Baltimore, Md. He received his education in the schools of Hartford, Conn., and since he attained his majority has been in the printing and lithographing business. His father, the late Rev. Dr. Solomon Deutsch, was one of the most prominent reformers in this country, and was a colleague of Einhorn, Hirsch, Wise and other prominent reformers.



JOS. DEUTSCH.

Mr. Joseph Deutsch has been particularly prominent in the Masonic Order, having taken all of the degrees in the various chapters. He is president of Edwards, Deutsch & Heitmann, lithographers of this city, and is married to Anna Christiana Gressinger.

COL. MARTIN EMERICH.

Martin Emerich was born in the city of Baltimore, Maryland, in 1847. His parents were Phillip and Rachel Emerich. He was educated at the public schools in his native city. He served for four years on the staff of Gov.

Hamilton with the rank of colonel and took an official part in the centennial celebration of the battle of Yorktown. He also served for four years on the staff of Gov. Jackson.

He is an ex-president of the Phoenix Club and a member of the Standard Club.

In Chicago he was a county commissioner in 1892-1893, serving as chairman of the finance committee.

For the past seven years he has been engaged in the manufacture of brick.

He was married in 1871 to Lena Straus, daughter of Martin L. Straus, a prominent citizen of Baltimore, who was president for 25 years of Lloyd Street Synagogue. The issue of this



COL. MARTIN EMERICH.

marriage is three sons and one daughter, B. Frank, Leonard, Melvin L. and Corinne D.

WM. LOEFFLER.

Mr. Loeffler was born in Chodenschloss, Bohemia, Jan. 1st, 1858. His parents were Frank and Wilhelmina Loeffler. He was educated at Prague, the capital of his native country. He came to America in 1874. He is a

WILLIAM LOEFFLER.
City Clerk.

member of Congregation B'nai Abraham and the Lakeside Club. He was elected alderman in 1892 and served

with credit for two years. In 1897 he was elected city clerk, under Mayor Harrison's first administration, and he still holds this position, having just been re-elected. He married Miss Francis Hanel and they have one son, Frank.

JUSTICE MAX L. WOLFF.

Mr. Wolff was born in Mecklenburg, Germany, November, 1862. He received his early education abroad, coming to this country in 1879 and to Chicago in 1889. His first venture was in the real estate business, which he soon abandoned for the legal profession, and is now a justice of the peace. He is treasurer of Temple Israel and is an ex-president of the Unity Club, of which he is now treasurer. He is also a member of the Hamilton Club and an ex-president of Montiflore Council, Na-



MAX L. WOLFF, J. P.

tional Union. Mr. Wolff married a Miss Mary Cohn and they have two children living, Otto and Henry.

DAVID WORMSER.

Mr. Wormser is a son of Babette and



DAVID WORMSER.

Mortiz Wormser and was born and educated in Landau, Rheinpfalz, Germany. He came to America in 1874, arriving in Chicago four years later, since which time he has been engaged in the mercantile business in this city.

He has taken considerable interest in congregational affairs and is now vice-president of K. A. M. Mr. Wormser is an ex-president of the Standard Club, of which he is now a member. He married Frida Falk and has two children living.

MR. LOUIS KEEFER.

Mr. Keefer was born in Hanlein, Germany, and came to this country in 1863. He is a son of Marion and Aaron



LOUIS KEEFER.

H. Keefer, whose ancestral home is the city of Mr. Keefer's birth. Mr. Keefer is one of the first men who went into the cattle business in the stock yards of this city, since which time his business has attained large proportions. He is a member of the firm of Doud and Keefer, one of the largest shippers of cattle in the yards. He married Esther Kraus, and seven children have blessed their union, Minnie, Edward, Flora, Cora, Arthur, Edna and Ruth. Mr. Keefer is a member of the Standard club and a liberal contributor to the charities, and an honored and respected member of this community.

ADOLPH STEIN.

Mr. Stein is a native of Bohemia, where he was born Sept. 27, 1853. He received his education abroad and



ADOLPH STEIN.

came to America in 1869, since which time he has been largely engaged in the liquor business. He is treasurer of Zion Congregation and a contributor to the Associated Charities. Mr. Stein is an ex-president of the West Chicago club and is well and favorably known. He married Emma Freiler, and ten children have blessed their union.

EDWARD B. GROSSMAN.

Mr. Grossman was born in Chicago 28 years ago, receiving his education in the public schools and the University of Notre Dame. His parents, Benjamin and Rosa Grossman, now deceased, were among the early settlers of Chicago. Mr. Edward B. Grossman



EDWARD B. GROSSMAN.

is one of the city's progressive young business men and is at the head of a large mercantile establishment. He married Florence L. Florsheim and has one child, Edward B., Jr. He is a member of the Standard Club and a contributor to the Associated Charities.

DAVID M. PFAELZER.

Mr. Pfaelzer's ancestral home is Ba-



DAVID PFAELZER.

den, where his parents Moses and Hannah resided. He was born Nov. 23, 1853, at Laudenbach, and received his

early education in Weinheim. He came to America in July, 1872, and for a number of years has been engaged in the wholesale clothing business. He is an active member of K. A. M., of which he is one of the board of directors and superintendent of the Sabbath School. Mr. Pfaelzer is a contributor to the Associated Charities and is a member of the Standard Club. He married Augusta Daube.

LOUIS EISENDRATH.

Mr. Eisendrath is a son of Levi and



LOUIS EISENDRATH.

Helena Eisendrath and was born in Germany. He came to this country when still a boy and received his education in the American schools. He has been a prominent merchant for years and is one of the firm of Strouss, Eisendrath and Drom. Mr. Eisendrath is a member of Sinai Congregation and the Standard Club and is a contributor to the Associated Charities. He married Hannah Strouss and they have three children living—Mrs. Blanche Spiesberger, Joseph and Leon Eisendrath.

SIGMUND SILBERMAN.

Mr. Silberman was born in Germany, June 20, 1851, and is a son of Amelia A. and Heinrich Silberman. Coming here as a boy he attended the public



SIGMUND SILBERMAN.

schools and has resided in Chicago since 1886. He is one of the firm of Silberman Bros., wool merchants. Mr. Silberman is an active member of K. A. M., and is now one of the board of trustees of that congregation. He is a liberal contributor to the charities and has been a director of several charitable institutions. He is a member of the Standard and Hamilton Clubs. Mr. Silberman is married and has six children living.

LEOPOLD H. MEYER.

Mr. Meyer was born in New York. His parents were Heyman and Agatha Meyer. He attended the public schools in New York City and came to Chicago when still a young man. He is a mem-

and Lenah Bensinger located when they left their ancestral home, Mannheim, Germany. Mr. Bensinger is president of the Brunswick-Balke-Collender Co., the leading billiard table manufacturers of the world. He has been actively identified with Sinai Congregation of which he has been director and also takes a great deal of interest in charitable work, having served as director of the Michael Reese Hospital. He is an ex-president of the Standard Club, socially has a large acquaintance, and his friends are legion. He married Ellenorah Brunswick and they have three children living, Mrs. Cora Hyman, Ben Bensinger and Mrs. Edna Fish. Although Mr. Bensinger is advanced in years his vitality and strength would do credit to most young men.

MR. LEOPOLD STRAUSS.

Mr. Leopold Strauss was a native of Worms on the Rhine. He came to America in 1848 and shortly thereafter to Chicago. He was a member of the wholesale clothing house of Strauss, Ullman & Yondorf, now out of existence. He was a member of Sinai Congregation and of the Standard Club, and took a warm interest in charity work. He died several years ago, leaving a widow, Mrs. Carrie Strauss and six children—five sons and one daughter.

Mr. Strauss is remembered in the



LEOPOLD H. MEYER.

ber of the firm of the Kennedy Furniture Co., of Chicago, a new but successful business which is rapidly coming to the front as one of the leading retail furniture houses of Chicago. Mr. Meyer is an ex-director of the Lakeside club, and is a liberal contributor to the Associated Charities. He married Minnie Keefer, a popular Chicago young lady, and they have three children living, Norman B., Evelyn H. and Dorothy A. Meyer.

MOSES BENSINGER.

Mr. Bensinger is a native of Louisville, Ky., where his parents, Nathan



LEOPOLD STRAUSS.

Chicago Jewish community as a man of the best qualities, as a business man of great integrity, as a citizen of true loyalty and as a Jew who loved his people with heart and soul.

ISAAC H. LESEM.

Mr. Lesem is only a recent resident of Chicago, coming here from Quincy, Ill., where he resided for many years and was one of the prominent merchants and manufacturers of that city. His parents were Solomon and Rebecca Lesem of Rheinish Bavaria. Mr. Lesem was born Sept. 25, 1847, at Hopkinsville, Ky., and received his education in the schools of Quincy. He took

an active interest in congregational work in that city and was a trustee of B'nai Sholem Congregation. He is a liberal contributor to charities and was



ISAAC H. LESEM.

president of the Quincy Club. He was a member of the staff of Gov. Tanner and is one of the well-known citizens



ISAAC MAYER.

of the state. He married Hattie Bernheimer and they have one child living, Mrs. Maurice B. Steele of this city.



MOSES BENSINGER.



LEVI ROSENFELD.

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when you buy Quaker Oats—more food value—more easily assimilated food elements. You get more brain food—more brawn food. You get a better balanced ration—more of everything you need—more digestibility—more quality.

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Cook exactly according to directicus on the package.

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Careful management and broad-gauge methods are the essentials that have placed the firm of Carson, Pirie, Scott & Co. among the leaders in the wholesale dry goods business in the world. Chicago can proudly boast of



being the birthplace of this great firm. Established in 1845 in very modest and unpretentious quarters, the growth was healthful and sure, and today you see by the accompanying illustration the Chicago home of this gigantic establishment. Slowly and surely it developed until they now have branches in many cities of the world and especially Germany, France and Japan. Carson, Pirie, Scott & Co. stand today as a monument and is proudly pointed to by the citizens of Illinois as an example of the enterprise which one of the greatest states of our republic can produce.

Something of Interest to the Building Public.

It would be of interest to our readers who are contemplating building to get estimates on work from the well-known firm of H. B. Dodge & Co., 108 LaSalle street, Suite 525. Their business consists of erecting window and sliding blinds, rolling partitions, steel coiling shutters, Venetian blinds and window screens. Below are a list of a few references: S. B. Eisendrath, Schlesinger & Mayer, Mandel Bros., the Fair, Siegel, Cooper, and the directors of the Isaiah Temple.

Baker & Smith.

To our readers belonging to the building public, wishing to employ steam heating and ventilating engineers, we can recommend none better than the old well-known firm of Baker & Smith Co., established as early as 1858. They have continued to install their apparatus for such concerns as the following: C. H. McCormick est., Standard Club, Pullman office building, Pullman & Wagner Palace cars, ordinary coaches, ordinary houses, etc., in Chicago and elsewhere.

TO OUR READERS.

We beg to call your attention to the class of display advertising which this number contains. You will observe that each firm is representative in its respective line. As we were particular in accepting only such houses as we deemed reliable and worthy of representation in this, the greatest number of The Reform Advocate ever before attempted, we can therefore recommend them to you.

Yours very truly,
Bloch & Newman.

LAUNDRY APPLIANCES.

The Troy Laundry Machinery Co. is known throughout the world and its machinery and supplies are in use in almost every land. Its latest catalogue, a handsome piece of typography, shows a surprisingly large variety of appliances for the laundry. There are cylinder washers, sterilizing and disinfecting machines, extractors, tumblers, wringers, collar, cuff and shirt starching machines, dryers, dampeners, manglers, collar, cuff and shirt ironers, neckband and sleeve ironers, folders, shapers, smoothing and polishing machines, gas iron heaters, starch cookers, laundry stoves, etc., etc.

Most of these appliances are for use in large establishments, such as hotels, hospitals, asylums, public institutions, etc. Hardly any institution but is equipped with this company's laundry helps, and every modern home has a steam dryer. Architects and contractors will serve their clients best by specifying the Troy Laundry Machine Company's manufactures. The local offices are 389-401 Fifth avenue.

SUPERFLUOUS HAIR.

Superfluous hair is an excessive and abnormal growth of hair on the female face, seen most conspicuously on the upper lip, chin, cheeks and throat. It also grows superfluously between the eyebrows, on the forehead, neck, arms, and in moles and birthmarks. Some ladies have also a superabundance of hair on the neck, which gives the hair an untidy appearance, as it is difficult to keep the short hairs regular. This humiliating growth of female facial hair is surprisingly prevalent. There is but one process by which to rid yourself forever of this obnoxious growth, and that is by electrolysis (the electrical needle operation). It is a slow but sure process. The prices are not unreasonable, when you take into consideration the fact that you are forever ridding yourself of a lifetime blemish. Consultations are free. Write to Dr. H. P. Fitzpatrick, M. D., 1118 Masonic Temple, Chicago, for a book on Facial Blemishes and Skin Diseases and other valuable information.

The first premium at the World's Fair, awarded for the best pair of coach horses, was given to W. D.

Moone, 2221-2223 Wabash avenue. Besides keeping a first-class livery, Mr. Moone has on sale at all times fine horses, which can be seen daily at his place of business. If you desire anything in the way of fine livery call up South 532.

Falthorn's wagons make three regular trips daily for all orders of bakery goods, and special trips for any special orders. Catering for weddings, receptions, etc., a specialty. Fine table decorations and linen can be furnished at all times. Your order is respectfully solicited. Address A. Falthorn, caterer, 579 E. Forty-third street, or call up Oakland 672.

The firm of S. Berliner, Desplaines avenue and Twelfth street, Harlem, Postoffice, Oak Park, Ill., are well known for their artistic work in monuments and head stones, in granite, marble and all stone used for this purpose. They do all kinds of cemetery work and are prepared to furnish the best of references. It will pay you to send for their estimate before giving out any work of this kind.

One of the most successful eyesight specialists is Dr. C. D. Strow, 1316 Masonic Temple. A call at his office and a glance through his list of references demonstrates that fact thoroughly. Among others are found such names as Hon. George E. Roberts, director of the United States mint; Hon. M. D. O'Connor, solicitor of the United States treasury, and U. S. Senator Jonathan P. Dolliver, all of Washington, D. C. Dr. Strow is most successful in relieving headaches and all irregularities by correcting defective eyes by

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The Standard for Excellence.
Leading Grocers Sell Them.

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 214 State St., Fine Corner Basement
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We Have Moved To
 TO
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Incorporated 1894

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Concrete Combined
 Curb and Gutter, Rock
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Expert on Prescription Work.

JOS. F. FORBRICH,

S. E. Cor. Indiana Ave. and 35th St.
 Tel., Oakland 85 and 63. Open All Night.
 Finest Pharmacy on South Side.

No system of shorthand has gone to the front as rapidly as that of the Gregg Shorthand School. Its success is due largely to a combination of simplicity and power which enables the writer to use speed and still have copy that is legible. The school has received testimonials from many educators, teachers and reporters, all of which bear testimony to the excellence of this method. To anyone desiring to study shorthand for any purpose whatsoever, no better method could be found for practical purposes than is offered by the Gregg Shorthand School, located at 57 Washington street. A call is cordially invited or by dropping a postal a catalogue giving full particulars will be sent. The school is open both day and evenings and an investigation is cordially invited.

The Leonard Mandel Dry Goods Company, 218-226 Thirty-first street, near Indiana avenue, are displaying a full line of spring goods. Their windows are filled with the latest novelties in dry goods and ladies' and gents' furnishing goods, which gives one only a limited idea of the extensive stock they carry. Charge accounts are solicited and a telephone is also at the disposal of patrons. South Side residents will have no reason to take the long ride necessary to the shopping district, as their wants can be fully supplied at this store.

The Chicago Fur Co. have removed to larger and more convenient quarters and are now located at 189 Wabash avenue. The new store is in the heart of the retail shopping district and is in every way adapted to the needs of an ever-increasing business. A full line of novelties is ready for inspection, in addition to which a special feature will be made of high-class millinery at moderate prices. Call and see the attractive display of trimmed hats.

We desire to call the attention of our readers to the advertisement of E. W. Silshy. Mr. Silshy is the inventor and sole manufacturer of the Silshy pleating and button machines, also of pinking, tucking and cording machines. All of the machines made by him are of the latest patterns and thoroughly up-to-date. They are in use in all parts of the world, and the high reputation attained for them precludes any risk in buying. The addresses of the various offices of Mr. Silshy are given in the advertisement on another page.

Rev. Dr. A. J. Messing has removed from 3708 Wabash avenue to 3567 Forest avenue.

TELEPHONE CENTRAL
1043

CHICAGO FLOOR COMPANY

MANUFACTURERS, JOBBERS AND LAYERS OF

ORNAMENTAL HARDWOOD FLOORS

PARQUETRY and GRILLES

Cleaning and Refinishing Old
Floors and Stairways a Specialty.

155 WABASH AVE.
CHICAGO.



W. D. MOONE, HIGH GRADES LIVERY

Tel. S. 532. 2021 Wabash Avenue

J. E. HANSON,
 High Class Livery and Boarding Stables.



3508-10-12-14-16 Indiana Ave., in rear
 TELEPHONE OAKLAND 1032.

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 AND Yondorf**
MONEY Loaned on
 Real Estate
 At LOWEST
 RATES.

Mortgages for Sale. 73 Dearborn Street.

BUCK & EVANS CO.
PHARMACISTS,

Cor. 47th St. and St. Lawrence Ave.
 Physicians' Prescriptions Accurately Filled.
 Telephone—Oakland 569.
 Free Special Messenger Service.

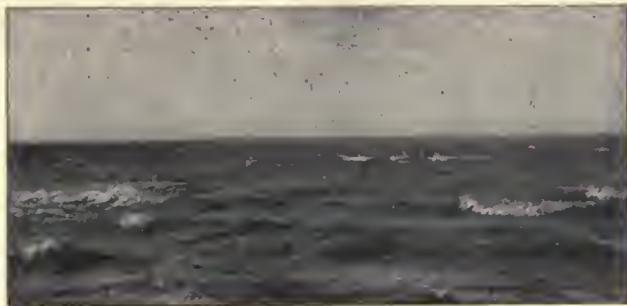
A. B. RUSS & CO.,
Undertakers.
161 Twenty-Second Street,
 Telephone South 209. **CHICAGO.**

A POOR MAN'S PARADISE.
By James A. Davis, Industrial Commissioner Atchison, Topeka and Santa Fe Ry.

To own a home, to control a means of livelihood and accumulation, to, in fact, acquire the independence of full proprietorship, is the ambition of the majority of mankind. Labor is never granted a greater reward. It is, and always will be, when granted, however, a reward of degrees. The de-

California have had enormous additions to their agricultural population. Opportunities to secure moderately priced land, favorably situated, are growing less daily. But great progress has been and is being made in reclaiming by means of irrigation great stretches of the arid west, notably in Colorado, New Mexico, Arizona, Southern and Central California, where immense acreages of the most fertile soil with an assured and abundant supply of water have been wrested

on the marvelous. Its efficacy is fully established. It has been the means of transforming Southern California from a desert to a veritable Garden of Hesperides. There were twenty thousand cars of oranges shipped from California this year, and every orange was raised on irrigated land. Irrigation is a means by which not only insurance against failure through drought or excessive rainfall is gained, but the land is continually refertilized as well by the silt which carry decayed vegetable matter and mineral ingredients is deposited by the water on the soil as the Nile enriches its valley. Worn-out irrigated land is something unknown. It is a means by which intensive cultivation of the soil, something comparatively unknown in this country, will reach its highest development. It is the great boon of the small farmer. A man on ten acres can earn by this system of farming as good a living and surplus over, as he could on an eastern 80-acre farm. He can accomplish in agriculture and horticulture all his ability and ambition inspire him to attempt. The advantages of irrigation are always supplemented by a favorable and healthy climate. It is only employed in this country in the west where sunshine is



KING RESERVOIR.

sires of men differ as men differ. Environment, circumstances and experience fix the point of view and horizon the ambition. Men may differ in their desires as to a home, one may require more for a livelihood than another, appreciations of fortune may not be the same, no two men agree as to the adequacy of estate, but the great majority would consider the home, the living, the possible accumulations and the acres in fee of a successful farmer all that anyone could or should desire. The real success as outlined in the opening of this article is oftener the reward of the farmer's toil and thrift than it is of the labor of the toiler in any other industry. The farmer is the most successful and independent of all the world's army of workers.

It is a fact that cannot be gainsaid that good agricultural land is rapidly advancing in value. The unprecedent-

from the desert. It is a well-known and long-proven fact that such soil under irrigation is the most produc-



HEADGATES FORT LYON CANAL.

tive known. Such opportunities now await the man.

Irrigation is not an experiment. Its practice in Egypt began before written or traditional records. Its adoption with the American agriculturist

almost perpetual, and where the climatic conditions are not only conducive to out of door pursuits and health, but to a greater diversity of products as well. It is a principle extremely simple in application. It requires only good judgment and an appreciation of the moisture necessities of the crop under cultivation, governed by economy and timeliness in distributing it.

The most typical, the richest, furthest advanced, most productive and successful irrigated section of the west, outside of California, is the Arkansas Valley of Colorado on the Atchison, Topeka and Santa Fe Ry. Imagine a region where droughts and excessive rainfall are unknown, where out-door exercise is possible all the winter, where 340 days of the year are cloudless, where the soil is from twenty to thirty feet deep and possible of cultivation in almost every farm product of this country. If it is possible to so imagine, some conception may be had of the Arkansas Valley of Colorado.



ALFALFA.

ed emigration to the west during the past two years has appreciably lessened available low-priced farming land within the humid or rainbelt area. Oklahoma, Texas, Nebraska and

began with the Mormons in Utah and Southern California. It was practiced by the Indians and early Spanish settlers many years before. What has been accomplished through it borders

This valley once constituted a large portion of what was known as the Great Plains. It extends along the Arkansas river from Canon City to Holly, Colorado, on the Colorado-Kansas state line. In extent it is about two hundred miles long by fifteen miles wide. The altitude varies from 5,260 feet at Canon City to 3,450 feet at Holly. The soil in character and quality is the same the entire extent. It is a rich, sandy loam, noted for its depth and productiveness. Irrigation of this valley began in the vicinity of Canon City many years ago and was followed by the building of irrigating ditches about the middle of the valley at Rocky Ford, the home of the famous cantaloupe which bears its name. After the building of the Rocky Ford ditch irrigation systems were constructed at Manzanola, Fowler, Las Animas, Lamar and other points in the valley, culminating in what is known as the Great Plains Water System, now just completed in the east-

In the spring of 1900 the American Beet Sugar Co., more generally known as the Oxnards, completed a thousand ton beet sugar factory at Rocky Ford. Its first campaign last year was the most successful for a first year ever known. The Mormons were the first cultivators of beets under irrigation. Their success at Lehi was, however,

C. W. Feniason reported that two acres netted him \$72 per acre.

D. V. Burrell says: My early beets paid me \$50.00 per acre. The first ten acres delivered averaged 18 1-3 tons per acre, three acres made thirty tons per acre, nineteen to twenty per cent sugar. Hail does not hurt the crop.

Joseph Wycoff: Ten acres, fifteen



ARKANSAS VALLEY SHEEP.



TWO-YEAR-OLD APPLE TREE.

ern end of the valley. This system is the largest in the United States, and there is only one larger in the world. In construction and completeness it has no superiors. It was not begun until the land west of it had proven its possibilities under irrigation. Its completion creates an assured water supply for 125,000 acres. Its cost was over \$1,500,000. The five water storage reservoirs of the system cover an area of 13,000 acres and store 11,525,702,948 cubic feet of water, or 264,827 acre feet—that is to say, a capacity equal to flooding 264,827 acres one foot deep. There are in the system in addition to the reservoirs, 311 miles of canals.

With a soil proven to be extraordinarily rich, a climate of almost continual spring, with moisture at his command, a farmer ought never know a failure in crops, and the short record of actual results which follows fully justifies the statement that here is a wonderful opportunity for the man who would fight out the battle of life with the odds in his favor.

surpassed at Rocky Ford, not only in the yield per acre but in the sugar contents and richness of the beets as well. The Rocky Ford factory contracts for beets at all points in the valley, paying the same for them at the railroad station as they do the farmers who deliver in wagons at their door. In other words, the factory pays the freight. As it was the first year of the factory every endeavor was made by the farmer to avoid the mistake of undertaking a greater acreage than he could handle. Their experience last season has enabled them to increase their acreage threefold this year.

In addition to above 13 growers received more than \$90.00 per acre, 26 above \$80.00, 35 above \$70.00, 67 above \$50.00 and 80 above \$40.00. To a disinterested committee sent to Rocky Ford by another district in Colorado,

tons per acre. I think next year can make one-half more by doing better work.

A. P. Kouns: Five acres; yield thirty-two tons per acre, fourteen to eighteen per cent sugar, average sixteen per cent.

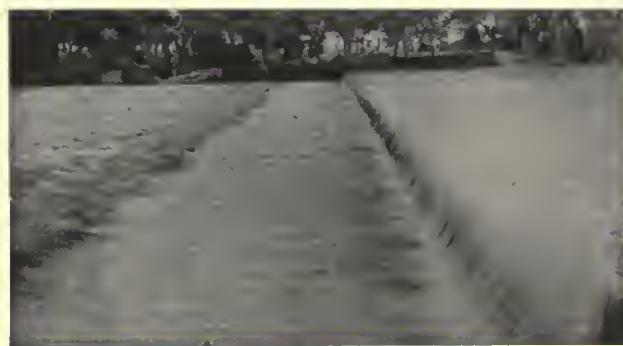
Value of crop, 160 tons at \$4.35	
per ton	\$696.00
Cost of raising	295.50

Gave me net profit on 5 acres.. \$400.50
Or on one acre

J. G. Lackey: Twenty acres, average yield twenty-five tons to the acre, test eighteen per cent sugar, received \$5.00 per ton. My beets will net me \$90.00 per acre; cost of raising, \$35.00 per acre.

The culture of sugar beets as a profitable crop in this section can be stated as an unqualified success.

The farmers of Rocky Ford origi-



DAM HEADGATES, AMITY CANAL.

the farmers of which wanted to engage in beet culture, the farmers of the Arkansas valley were a unit in reporting the sugar beet the most profitable of crops they ever cultivated, particularly in view of the fact that an overproduction was impossible. Extracts from the statements of a few of the farmers follow:

nated the famous cantaloupe bearing its name. The profits from the cultivation of that luscious melon are very great. Unlike the sugar beet it has its limitations as to market and is a perishable product, but the profit from its cultivation will always be large. Some instances of individual profits are as follows:

One farmer near Rocky Ford gathered from five acres in 1897 305 crates per acre, for which he received 75 cents per crate delivered at the station. This is an unusual instance, however, the average yield being nearer 90 crates per acre. There are many instances, however, of profits as high as \$150.00 per acre, and very few lower than \$50 per acre. The growers are organized into associations for the purpose of avoiding overproduction, and to better market their output. There were 560 cars shipped from Rocky Ford last year, and about 250 from the other stations in the valley.

The immense crops of alfalfa for which this valley is noted have caused it to become one of the foremost cattle and sheep feeding localities in the west. There are at this time over 300,000 lambs being fed there. The cattle and sheep industries when conducted under competent management have yielded large and sure profits to all engaged in them. Alfalfa grows profusely, yielding in four cuttings per season from 6½ to 7 tons per acre.

Another industry depending upon the alfalfa crop, and one that is coming into prominence in profit as well as volume, is the production of honey. The bee finds in the blossom of alfalfa an exquisitely flavored ingredient which makes the honey produced from it not only the most delicious in taste, but the clearest in color of any produced in this country, and superior to the Swiss product. Although a comparatively new industry in the valley, there were ten cars shipped last year to the east. As to earnings from this industry the following instances will serve to show that it pays handsomely:

A. P. Kouns gives the following as his start in the industry: "In June, 1895, I hived nine colonies. These increased by August of that year to twenty-eight colonies. I sold twenty-one of these for \$167.00, receiving for the honey \$40.00 in addition, making my total receipts \$207. The entire cost of bees, hives and handling amounted to \$28.00, making the net returns on investment in a little more than two months \$179.00, leaving me besides seven hives to begin on again. My bees earn an average of \$7.50 per hive per annum."

Mr. Hales, who owns ninety stands of bees, sold from them last fall \$525.00 worth of honey at 11 cents per pound. He paid \$50.00 for the care of them during the season.

All vegetables do well. The soil is especially adapted to the production of the potato, both sweet and Irish. Irish potatoes give a profit of from \$60.00 to \$100.00 per acre. Records are at hand of a yield of potatoes at the rate of 220 bushels per acre. Tomatoes yield gross from \$90.00 to \$150.00 per acre. Cabbages, celery, cucumbers, beans and peas all do well.

Among the fruits the most profitable are the apple, prune, peaches, cherries, pears and strawberries. The apple reaches its highest and most perfect

development in this valley. In eight years trees attain a size and bearing capacity equal to trees of nearly twice that age in the Mississippi valley. A single acre apple orchard six years old at Canon City yielded \$520.00. An eight-year-old orchard of five acres produced \$5,780.00.

The climate of the Arkansas valley is nowhere exceeded in equability. In summer, though the sun is hot, the rapid evaporation of perspiration keeps the body at normal temperature. The unpleasant effects of humidity are never felt. The nights are always cool. Animals never evidence fatigue. Winters are mild. On an average there are not thirty days in the year when plowing cannot be done. Building and general outdoor operations go on through the winter with no more than a week's intermission at one time.

The prices of land vary in accordance with location; land in the older sections of the valley being highest. Good land, with an assured water supply, can be had for \$35.00 per acre, and from that it goes as high as \$150.00 to \$200.00 per acre, a number of sales having been made recently at this latter price. Values are rapidly advancing and it will not be long before it will be impossible to secure good land with a sure water supply at as low as \$35.00 per acre.

A book might be written on the advantages of this particular section, and expanded into many volumes if the histories of the successful farmers who went there broken in health, and almost destitute were included. The writer knows the history of many who today own their own farms, a good house, have a bank account and above all else perfect health, who when they located in the valley were almost objects of charity, the change in their condition being brought about in a comparatively few years.

It is in such a favored spot, made so by irrigation, and wrested from the desert's grasp, that any man can make the start which will place him in a position of absolute independence.

The manufacture of fine varnishes is an art little known to the general public, and the base of this beautiful material still less so. Were our readers to visit the offices of the Chicago Varnish Co. they would there discover a collection of what would appear at first glance to be gems of rare form and beautiful appearance. On closer examination, however, these would prove to be specimens of "Fossil Gums" surpassing in number, size and beauty all the collections of the world. The most extensive museums of Europe and England possess no such exhibit, and there are a number of specimens in the collection which have no known duplicates. Here one may see not only the delicate insect in amber, but the giant beetle of past ages preserved for all time in a mantle of rarest beauty. But what connection

have these rare gems with varnish, you ask? The most intimate, we answer; for truly fine varnishes are made of these fossil gums, the finest specimens of which are preserved in this splendid collection. But why are they called fossil gums? Because they are the resins of extinct forests which have lain buried for unknown ages in the earth, ripening for the superb and delicate coatings now applied so universally to secure the most beautiful effects in rare and costly woods, to preserve the delicate colors on coaches, to protect the handsome exteriors of railway cars and to beautify the interiors of our dwellings. The cheap and common varnishes are made from "rosin," which is extracted from growing pines of the South, and which have little beauty and durability. The extensive works of Chicago Varnish Co. are devoted to the manufacture of the finer and more durable goods. Their preparations for hard wood floors and other house woodwork, for fine cabinet work, for hospitals, asylums, public buildings, offices and other similar constructions are unsurpassed for beauty and durability and hence appeal to the most advanced ideals on the side of economy.

BALATKA MUSICAL COLLEGE.

The Reform Advocate recommends the Balatka Musical College to its readers. This well-known institution was founded in 1879 by the late Hans



Balatka, whose fame is world-wide as a musical educator. His son, Christian F. Balatka, conducts the business and is assisted by his sister Anna, and many eminent instructors from both sides of the Atlantic. This musical studio occupies two floors in Hanover Hall.

The American Laundry Machinery Company, whose advertisement appears in this book, are furnishers of complete outfits of laundry machinery for public and private institutions and custom laundries. They furnished the plants for the Chicago Home for Jewish Orphans, also the one for the Michael Reese Hospital. Their references are Mr. S. B. Eisendrath, and a majority of the largest and best institutions throughout the country. They will be pleased to mail their illustrated catalogue on application.



IF IT'S FROM JEVNE'S IT'S GOOD



THE FAMOUS YAZOO VALLEY, MISS.

A Fine Country—Soil and Climate Unexcelled—What a Traveler Saw There in June, 1900.

We left A—— 9:44 p. m., on the Illinois Central R. R. limited and arrived in Memphis, Tenn., about 8:30 a. m., changing there to the cars of the Yazoo & Mississippi Valley R. R. at 9 a. m.

Just below Memphis, we entered the great Yazoo valley, the largest body of fertile, alluvial soil in the world. It embraces that part of the Mississippi valley bottom lands lying east of the Mississippi river between Memphis and Vicksburg as the extremis of the sector of an arc of a circle, the sector being two hundred miles in length and the hills from Memphis to Vicksburg making the arc. The widest part 100 miles south of Memphis is 50 miles from arc to sector, or from hills to Mississippi river, where is located Cleveland, a thriving village which was

is beautifully located near the bank of the Sunflower, where the river's course for about two miles is directly east. The banks of the Sunflower are slightly higher than the land as you recede from the river. The perpendicular height of the banks above low water is about 30 feet, but the slope is at an angle of 45 degrees and overgrown with small trees, cane and various vegetation to the water's edge.

I was surprised to see the extent of and the number of recently improved farms or plantations all along the railroad on our way from Memphis. More than half of the land in cultivation was covered with heavy timber five or six years ago.

Our friend came here four years ago last January, with two car loads of horses, cattle, hogs and farm implements with little money and has, unaided, opened one of the prettiest little farms I ever saw. His cotton crop alone brought him \$1,500 for last year. He could retire and live fairly well on the rent of his land. Land rents

wet as Illinois prairie soil, it does not adhere to shoes nor wheels of vehicles. Any kind of a metal plow will scour in the soil at any time. The soil seems more porous, water does not stand long on the surface.

I doubt if there is anywhere outside of the Mississippi bottoms, that a man with a small capital can so soon make a competence. My friend paid \$6 per acre for his land five years ago and says he could not afford to take \$50 per acre if he had to invest anywhere else to make the same per cent on the capital, as he can make here. Anything that grows in Illinois does equally as well here and many things grow more luxuriantly. He has potatoes as large as goose eggs and cabbage are heading up. Raspberries are ripe and peaches turning. Peaches never fail. I see no reason why any grasses that grow in Illinois, will not grow here as well. I saw yesterday a small plot of blue grass that looked as nice as Illinois blue grass. The abundance of outside forage for stock in this country has obviated the necessity of enclosed pastures and none have been tried.

I have taken more outdoor exercise since I have been here, five days, than I had taken in years for the length of time, and I have not slept so well in years. The temperature of the weather does not get so high here as farther north, seldom above 90 degrees, and never a time that a person cannot get cool in a shade. The days are not so long by nearly an hour and the nights being nearly an hour longer here, the air is cooled off, as the sun's heat in the day has not time to heat the atmosphere so high as in the North. Hence, you seldom ever hear of a sunstroke in the South. There is no time a person cannot work in the sunshine. The short seasons of the North necessitate warm nights as well as warm days to mature crops before frost. The black soil of the North which absorbs more heat is also an advantage in facilitating vegetable growth, but vegetation grows as fast here and as luxuriantly as in Illinois.

This country is leveler than the prairies of Illinois, with draws or bayous nearly parallel with the river and about five feet lower than the land adjacent which will some day serve as outlets to tiles. It is not uncommon to see a cypress tree six feet in diameter and 100 feet to a limb. Timber is very tall and straight. Some oak trees are six feet in diameter. Gum, hickory, elm, sycamore and ash are the most common, next to oak, and there are some sassafras two feet in diameter.

Here is the timber that cannot be excelled for the saw mill and lumberman, and the land, soil and climate for the farmer who would grow rich in a few years, on a small capital that would not buy him a farm of 20 acres in Illinois. For full information regarding these lands, address E. P. Skene, Land Commissioner, Central Station, Park Row, Room 450.



last year voted to be one of the locations for the Bolivar county dual court houses. It is on the Yazoo valley railroad, a branch of the Illinois Central, diverging from the main line at Fulton, Ky., thence south through Memphis to Vicksburg. The Illinois Central railroad has diverging from this main branch extending through the center of the valley, or as it is called, the Yazoo Delta, tributary to it. 800 miles of railroad.

There is also a beautiful little river rising at the north extremity of the Delta and meandering nearly parallel in its general course with the railroad, emptying into the Yazoo near Vicksburg. It is the prettiest river I ever saw, navigable for steamboats to Clarksdale, about 35 miles up the railroad. Cleveland is half way between the Mississippi river and the hills, or 25 miles from each, 3 miles west from the Sunflower river.

Our friend's residence on his farm

readily at \$7 per acre. Although more corn can be raised here per acre than in Illinois, the farmers prefer to buy corn at 50 cents per bushel to raising it, as cotton pays better. This is the banner region of the United States for cotton. My friend has raised two bales per acre or 1,000 pounds of clean cotton. He sold his crop at 10 cents per pound.

One hand with one mule will put in, cultivate and pick 10 acres of cotton. The farm implements used here are crude and what you in Illinois would term primitive. But when the stumps are all removed, better facilities for farming will be brought into requisition. At present, while there is so much unimproved land, the range is so good that no kinds of stock are fed anything except what and when they are worked. Cattle, horses and hogs keep fat all winter in the woods without other feed.

The soil is not so tenacious when

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CHRISTIAN F. BALATKA, Director.

desiring a thorough education in all branches of Musical and Dramatic Art, we recommend the perusal of our catalogue, mailed free on application.

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STREET.**

A complete faculty
of competent instruc-
tors of international
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and

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We have an Expert Artist for Cleaning, Restoring and Backlining Valuable Paintings.
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Shine on!

It not only gives a high, glowing, durable polish to all metals, minerals or

wood while cleaning them. 25c 1 lb box. For sale by druggists and dealers. Send 2c stamp for sample to George William Hoffman, 295 E. Washington St., Indianapolis, Ind.

Bar Keeper's Friend.

lasts, it will shine on! It benefits all metals, minerals or wood while cleaning them. 25c 1 lb box. For sale by druggists and dealers. Send 2c stamp for sample to George William Hoffman, 295 E. Washington St., Indianapolis, Ind.

NICKEL PLATE.

The New York, Chicago & St. Louis R.R.

Will be the popular route this summer to the Pan-American Exposition at Buffalo. The excellence of its service is well recognized by the traveling public, and the reputation of its train employes in their uniform courtesy to passengers, is well known. No excess fares are charged on any of its fast express trains. No line offers lower rates. For full information, reservation of sleeping car berths, etc., address

JOHN Y. CALAHAN, Gen'l Agent

III Adams Street
Phone Cent. 2057

REMINGTON TYPEWRITER BULLETIN

1893 OFFICIAL TYPEWRITER of
the World's Columbian Exposition at Chicago.

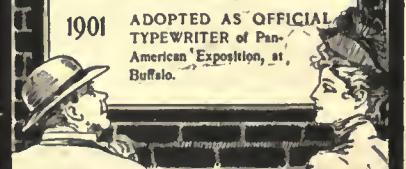
1897 GRAND PRIX (highest award) at Brussels.

1898 DIPLOMA OF HONOR (highest award) at Luxembourg.

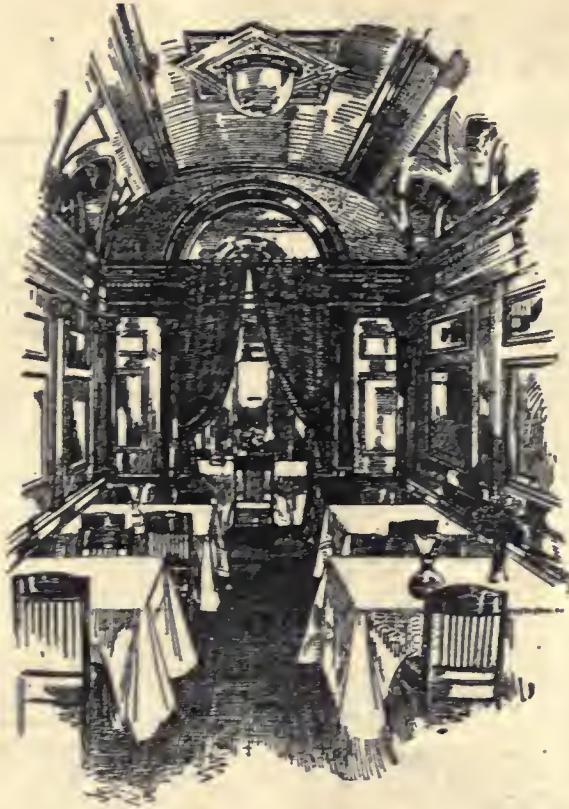
1899 DIPLOMA OF HONOR at Ghent.

1900 GRAND PRIX (outranking all medals) at Paris.

1901 ADOPTED AS OFFICIAL TYPEWRITER of Pan-American Exposition, at Buffalo.

WYCKO, F., SEAMANS & BENEDICT,
327 Broadway, New York.

THE WELLINGTON LIMITED.



With the opening of the Illinois Theater, October 15th, 1900, came the initial opening of the "Wellington Limited," as illustrated above.

It was not presumed by Mr. Gage when he conceived the idea of building this train of three beautiful cars that they would become so popular and so much in demand. To use his language at that time: "I want a bright light to show opposite the theater more as an advertisement than for use. In fact, it cannot do business enough in five years to pay for itself." A recent call on Mr. Gage brought

forth this information: "The Wellington Limited? Why, it's a wonder! We run it only for special parties, engaged in advance, either two, four, six seats, drawing rooms, single cars, or the entire train, and some of the most delightful social events in the history of this city have occurred here in the past few months, showing that the people of Chicago need something of merit only brought to their notice and they will appreciate and patronize it, as our great retail stores prove."

The success of the Wellington is the pleasure of its patrons.

Have your carpets cleaned by the new compressed air system introduced by the Pneumatic Carpet Cleaning Co., corner Lake and Carpenter streets, Chicago. Carpets and rugs go in one side of the machine soiled and dirty and come out on the other side thoroughly cleansed and aired, nap raised and colors brightened and nothing is frayed or torn. Orders receive prompt attention. Tel, Monroe 1496.

There is nothing of more importance to the residents of a great city like Chicago than the purity of its milk supply. For years Chicago was supplied with milk in cans gathered promiscuously wherever it could be found and left in pans, pitchers or cups with the housewife. The result of this can be readily imagined and the innovation introduced by the Borden's in 1892 of delivering milk in clean, sterilized glass bottles is an improvement so ap-

parent that the method will become universally used. While the glass bottle is not in itself a guarantee of pure milk, it becomes essentially a guarantee when the milk itself comes from a reliable firm. A scientific study of food, environment, the cows and the method of handling them, has cost the Borden's Condensed Milk Co. both time and money, with the result that with the absolute supervision and practical control of the methods and utensils used in handling and in the delivery of the milk to them, they are prepared to furnish and guarantee an absolutely pure milk and cream in bottles filled and sealed at their own bottling plants in the country.

The company operates a number of plants in the best dairy sections of Illinois and Wisconsin, in which abound springs and streams of pure water, where the atmosphere is conducive to a healthy condition of the cows, where the soil is productive, and where the general surroundings are by nature particularly adapted to the production of the highest grade of milk. Visitors to these plants are impressed with the thorough sanitary methods employed and with the perfect cleanliness in and around all of the buildings. All of the bottles are thoroughly cleansed and sterilized at a very high temperature.

The milk intended to be delivered in its natural state in bottles is, after cleansing and aerating, taken to the bottling room. The sterilized bottles are placed on a long table, rapidly filled, covered with a specially prepared cardboard and hermetically sealed. From this table the bottles are packed in cases, covered with a bountiful supply of cracked ice, and loaded into refrigerator cars for shipment into the city.

This milk is delivered daily everywhere throughout the city, and orders can be sent by mail or telephone to the Borden's Condensed Milk Co., 627 East Forty-seventh street, Telephone Oakland 503, or 546 West Van Buren street, Telephone Monroe 856; 153 North Park avenue, Austin, Telephone Austin 21, 1085-1091 West Ravenswood Park, Telephone Lake View 524.

There is no greater pest than vermin in one's home or place of business. If you are troubled, why not drop a line to W. P. Martin & Co., 2954 Cottage Grove avenue, Chicago, Ill., and they will make a contract guaranteeing to rid your premises of cockroaches and waterhugs. The paste used by this firm is infallible and they give an absolute guarantee and are prepared to show testimonials from hundreds of well-known patrons. A trial is cordially invited and satisfaction is assured.

Half-heartedness means whole failure usually.

S. MUIR, FLORIST

GREENHOUSES:

3530 - 3532 MICHIGAN AVE.

TELEPHONE, OAKLAND 319.

A choice selection of FRESH CUT FLOWERS constantly on hand. Floral Designs of every description. PLANT DECORATION A SPECIALTY.

QUINN BROTHERS, PLUMBING

2918 Cottage Grove Ave.

Telephone, South 246.

Gas Fitting and Sewerage.

THE TRIBUNE

Twentieth Century Building



The New Tribune Building, to be erected on the site of the present building, Southeast corner Dearborn and Madison Streets, and to be ready for occupancy about April 1, 1902.

The Chicago Tribune Leads All Chicago Morning Newspapers

In the Number of Agate Lines of Paid Advertising.

Record for twelve months, ending December 31, 1900. Compiled from measurements made by the Chicago Daily News.

	DAILY and SUNDAY 1900	GAIN Over 1899	LOSS	DAILY ONLY 1900	GAIN Over 1899	LOSS
TRIBUNE.....	6,308,150	563,329		2,859,451	413,589	
RECORD.....				2,556,672		269,925
TIMES-HERALD.....	3,841,088			2,121,037	13,926	
INTER-OCEAN.....	3,260,973	171,694		1,639,354		42,157
CHRONICLE.....	2,553,118	14,908		1,354,563	24,199	

The Sunday Tribune Leads the World

Record of advertising for the year ending December 31, 1900.

CHICAGO TRIBUNE,	3,448,699	Agate Lines
NEW YORK HERALD,	3,301,427	"
NEW YORK WORLD,	3,056,607	"
NEW YORK JOURNAL,	2,412,045	"

Compiled from measurements made by a New York and a Chicago Evening Newspaper.

The building will be twelve stories. The approach to the building will be through a magnificent entrance of marble and mosaic, containing two broad, easy flights of stairs to the second floor.

The entire building will be finished in mahogany, the corridors will have mosaic floors and marble wainscoting. Every room will have outside light and air, making it the best lighted building in the city.

Seven Hydraulic Elevators

of the best and most rapid type and equipped with the most approved form of safety devices will give access to the upper floors. Large freight elevator will be placed in the rear with access from the alley.

The first floor will be finished in stores. The second floor will be suitable for financial institutions requiring large space and vaults, and will have mosaic floors. The third and fourth floors will be occupied entirely by The Tribune Company. The upper eight floors will be divided into offices, and, if applications for space are made in time, the rooms will be arranged to suit tenants.

Hot and cold water, vaults, and coat closets will be supplied with each suite of offices. Storage space can be had in the attic for the use of tenants. Further information can be obtained by applying to the agents,

WILLIAM D. KERFOOT & CO.,
85 Washington Street.

NOTICE.—During the construction of the new building THE TRIBUNE business office will be in the premises now occupied by the Chicago National Bank, Dearborn and Monroe streets. The removal will take place on May 1. The editorial rooms will also be at the corner of Dearborn and Monroe streets, but the office of the managing editor, the city editor, and all the news departments of the paper will be at 124 to 126 Market street, where the mechanical work of the paper, such as typesetting, printing, and mailing, will be done.

THE RIENZI,

Concert Afternoons and Evenings

Cor. Evanston Ave. &
Clark St., 1800 Diversey
Boulevard. 5-5-5-5-5-5



**Announcement
Notice....**

We will open a beautiful Summer Garden about May 20th. Refreshments of all kinds and lunches will be served. We cater only to the best class of trade and we are pleased to say that our patronage is composed of the better class of people only.

Trusting you will give us a call, I remain,

Yours truly,
F. EMIL GASCH.

Despres & Co.

The readers of this issue of THE REFORM ADVOCATE are invited to send us their orders for anything they may need in the way of

Pure Wines and Liquors



for use in their homes. Our personal attention will be given to such orders.

Prices as low as consistent with PURE goods.

We handle all kinds of

Imported and Domestic
Wines, Liquors and
Cordials

Sole agents for the sale of the Celebrated Rhine Wines of A. Guthmar, Darmstadt, Germany.

Despres & Co.

193-195 E. Van Buren Street, Chicago
Telephone Harrison 344

TELEPHONE MAIN 705

HENRY KAU

BINGER WEINSTUBE

163 E. Adams Street
CHICAGO

KELLEREI IN
BUEDESHEIM AM SCHARLACHBERG

The Wanger System is a positive and permanent cure for constipation, dyspepsia, indigestion and insomnia—not occasionally, but in every instance. *✓ ✓ ✓ ✓ ✓*

R. L. WANGER, Esq.,

Chicago, April 6, 1901.

Grand Pacific Hotel, City:—

Dear Sir:—After a course of your training I am pleased to say that I think it most excellent for busy men with but little time to devote to their physical welfare.

Yours truly,
ADOLPH MOSES.

Chicago

Dr. G. E. Richards
Alexander H. Revel
H. N. Higinbotham
Geo. Lytton
W. Vernon Booth
Potter Palmer, Jr.
Honoré Palmer
Stanley McCormick
Medill McCormick
Marvin Hewitt, Jr.
Angus S. Hibbard
J. H. Van Vissengen
Frank Hibbard
Chas. W. Gillett
Byron Smith
Lloyd Milner
John J. Abbott
Chas. Counselman
E. M. Lacey



Patrons

Dr. N. S. Davis, Jr.
Fred Upham
Harry M. Stevenson
Howard F. Gillette
Orville E. Babcock
Benj. Carpenter
David A. Noyes
Harry M. Tuttle
Dunlap Smith
Edward B. Lewis
Garfield King
F. C. Farwell
F. S. Gorton
C. D. Hamill
Edward B. Case
Frank W. Scott
Joseph L. Lombard
Syrus Bentley
Hugh Johnson McBurney
O. F. Aldis

WITHOUT THE USE OF APPARATUS YOU CAN INCREASE YOUR

Shoulder.....3 to 5
Expansion.....2 to 6
Forearm..... $\frac{1}{4}$ to 1

Chest.....2 to 4
Upper Arm.....1 to 2
Waist, decreased.....2 to 8

IN THREE WEEKS UNDER THE INSTRUCTION OF

R. L. WANGER, Physical Trainer
Suite, 500, 502 and 504 Grand Pacific Hotel

*Have My Manager Call and Explain My Method
or Write For Free Booklet.*

McCRAY REFRIGERATORS BUILT TO ORDER

Also a full line of stock sizes ready for immediate shipment. For Residences, Hotels, Etc. The McCray System insures perfect circulation of pure cold air; absolutely dry; never sweats; therefore is

Perfectly Hygienic. For economical use of ice it has no equal. Physicians prominent men, hospitals and sanitariums endorse the McCray Refrigerators.



Built to order for A. J. Wellington, Newton, Mass.
TILE LINED. ICED FROM OUTDOORS.

McCray Refrigerators Speak For Themselves

Catalogues and estimates furnished free upon application. Catalogues: No. 86 for Residences; No. 45 for Public Institutions, Hotels, and Cold Storage houses; No. 55 for Groceries and Meat Markets.

McCRAY REFRIGERATOR AND COLD STORAGE CO.,
Chicago Office: 55 Wabash Ave.

Main Office and Factory, 182 Mill Street, Kendallville, Indiana.

The Plume & Atwood Manufacturing Co.

Mills: Thomaston, Conn. 3 Factories: Waterbury, Conn.
199 Lake Street, Chicago, Illinois

SHEET AND ROLL BRASS

German Silver and Copper

Brass, Copper and German Silver wire. Copper and Brass Rivets and Burrs. Iron and Brass Jack Chain. Brass Hinges. Escutcheon Pins. Upholsters' Nails. Brass Ferrules. Curtain Rings.

KEROSENE BURNERS, LAMPS AND LAMP TRIMMINGS.

Jewelers' Metal and Printers'
Brass a Specialty.

STEAM AND WATER HEATING

INSTALLATION
REMODELING
REPAIRING.....

WILLIAM A. POPE

79 Lake Street
CHICAGO

Cutlery and Tools

Telephone Harrison 1300

Refrigerators

S. J. Stebbins Co.

Builders' Hardware

74 Van Buren St.

Chicago

Phone Main 58

Established 1858

Jobbing and Repairing
Neatly Done

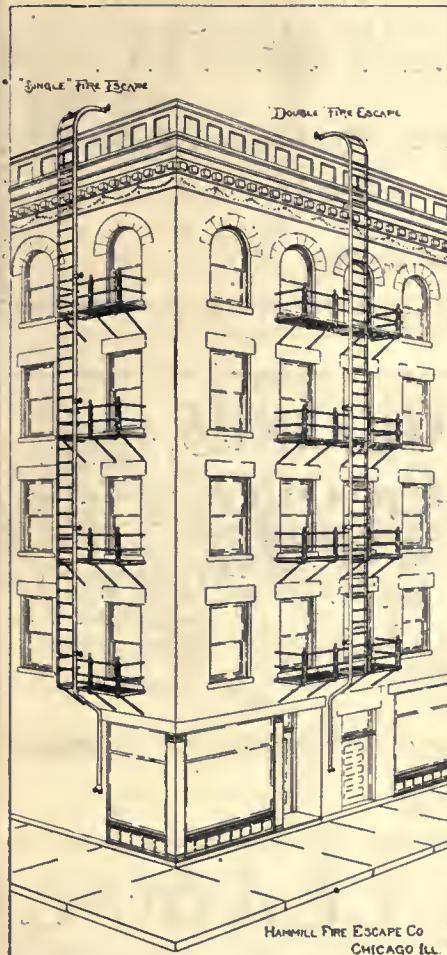
Baker & Smith Co.

Steam and Hot Water Heating.
in all its branches

A Complete Line of
Material always on hand.

Out of town and High
Pressure Work a Specialty.

Hammill Fire Escape Co.

HAMMILL FIRE ESCAPE CO.
CHICAGO ILL.

Office, 1008, 112 Clark Street
Chicago Opera House Block

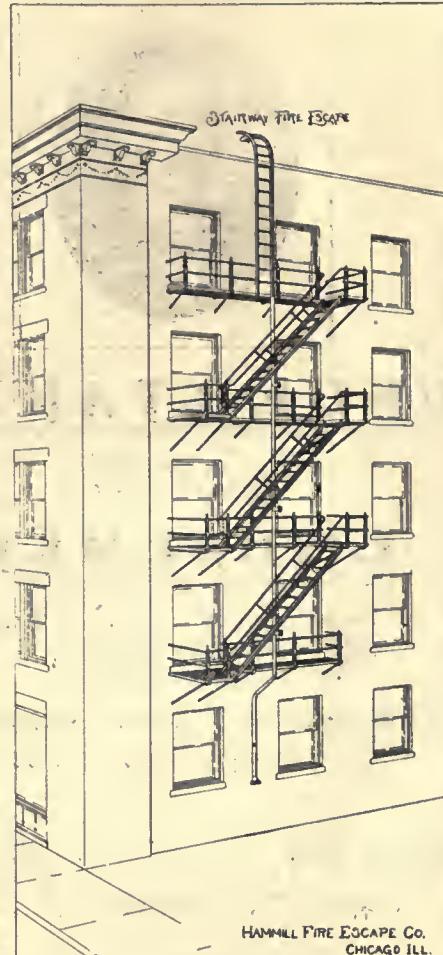
Our style of standard escapes have proved of service so many times in saving lives, that they are universally admitted to be indispensable on every large building.

We make a specialty of designing and erecting fire escapes for Schools, Colleges, Seminaries, Dormitories, Hotels, and large buildings. Write for circulars and estimates.

We have erected work for S. B. Eisendrath, Architect; Falkenan Construction Co.; Mandel Bros.; Stumer, Rosenthal & Eckstein, Standard Club, and on many of the finest buildings in Chicago and the west.

Work Erected in Any Part
of the United States.

Sketches and Plans furnished. We make special designs of Railings, and can make them as ornamental as desired. Write for Estimates.

HAMMILL FIRE ESCAPE CO.
CHICAGO ILL.

ZERO MARX SIGN WORKS

Phone North 1031

Nos. 160 and 162 East Superior Street, Chicago

We are catering to the army of Students of Modern advertising, and offer them our assistance in making the proper selection and getting the new ideas in signs. We have at our disposal the best medium of today to reach the public quick and direct—and we keep our aim before them day and night with

ELECTRIC SIGNS

OUR LETTERS ARE MADE ENTIRELY OF METAL---THEY ARE PERFECTLY WATERPROOF
and we never experience short circuits

We reproduce trademarks, execute any sign in script and make original designs. If interested write us—we will give you prompt attention and furnish you a design of the sign as you should have it.

SIGNS

ELECTRIC, GLASS, BRASS, METAL, BOARDS,
WINDOW LETTERING, WALL PAINTING.

SIGNS

A. FLESHAM



UNDERTAKER

Graduate Philadelphia
Training School for

EMBALMER

Personal Service Day and Night.
Highest endorsements of
Philadelphia Rabbis.

529 E. 47th St. 'Phone Drexel 7593

ESTABLISHED 1868

INCORPORATED 1894

Sweet, Dempster & Co.

Manufacturers, Importers
and Jobbers of....

Hats, Caps and Gloves

232-234 Monroe St., S. W. Cor. Franklin
CHICAGO

OUR SPECIALTIES—Soft and Stiff Hats to retail
\$1.50, \$2.00 and \$3.00.

GIVE US A TRIAL ORDER.

Keith Bros. & Co.,

Manufacturers and Jobbers of

**HATS, CAPS, STRAW
GOODS, GLOVES and
MITTENS.**

239-241 Jackson St., Chicago

Thomas J. Dee & Co.

Gold and Silver Refiners,
Assayers and Sweep
Smelters & & & & & &

67 and 69 Washington Street,
CHICAGO.

Bullion Bought and Sold.

Best
Italian
Strings.

WAGNER & GEORGE

Manufacturers
of superior
quality Silver
and copper
wound Strings.

Fine
Violin
Repairing.

1100
Steinway
Hall.
17 Van Buren St.
CHICAGO.

Collection
of Rare Old
Violins and
Cellos.

THE LEADING DENTISTS



Teeth Extracted Absolutely Without Pain.

\$8 Best Set of Teeth \$8

\$5.00 Good Set Teeth \$5.00

Teeth Without Plates our specialty. : : Fine Gold Filling at half usual rates. : : Open evenings till 10. : : : : :

"I had sixteen teeth extracted entirely without pain."—Mrs. Kate Hughes, 190 Seminary Avenue.

McChesney Brothers.

Corner Clark and Randolph Sts.
'Phone Central 2047.
Special Rates to Professional People.

Clover Farm Certified Milk...

THE
PUREST
MILK
IN
AMERICA

A Great Boon in Infant and Invalid Feeding

Produced from tuberculin tested cows and under the very best sanitary conditions.

Guaranteed to contain from 4 to 4 2-10 per cent fat at all times.

We also furnish a CERTIFIED CREAM containing 16 per cent fat for home modification of milk.

Samples of this milk and cream were sent to Paris, where it arrived in fine condition after being seventeen (17) days in transit.

Clover Farm won Gold and Silver Medals at the Paris Exposition.

Write for descriptive circulars.

Recommended by leading Physicians.

H. B. GURLER CO.

DE KALB, ILLINOIS

M. J. CLARK, President.

N. J. CARY, Sec. & Treas.

Utica Cement Manufacturing Co.
UTICA, ILLINOIS.

J. F. BLAKESLEE, General Manager.



Manufacturers of the Celebrated
"BLACK BALL" BRAND OF

UTICA CEMENT

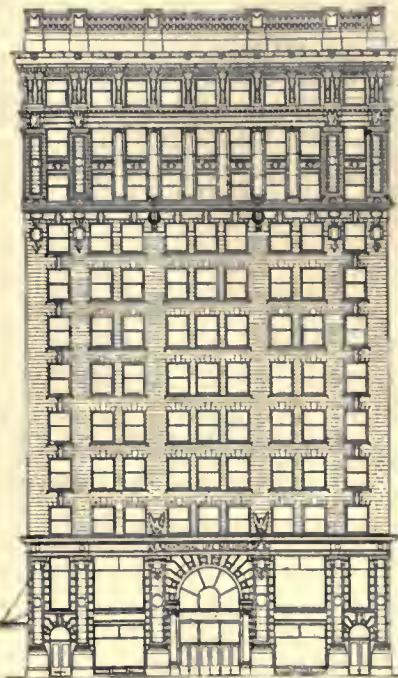
This has been in use throughout the United States for upward of forty years. Especially adapted for Tunnels, Gas Works, and works for the supply of water, and for sewerage and drainage. It has been exclusively used for thirty-five years in the construction of nearly 800 miles of sewers in the city of Chicago, and in all the celebrated water supply tunnels under Lake Michigan, and in the several Gas Works and the numerous office buildings in the same city. Also in the construction of the Locks on the Hennepin Canal during the years 1895-1900 inclusive. Utica Cement is universally acknowledged to be the best brand on the market. Capacity of mill, 1,800 barrels daily.

MEACHAM & WRIGHT.

General Sales Agents, 308-9 Chamber of Commerce, CHICAGO, ILL.

NEW OFFICE BUILDING

OF THE
National Life Insurance Co.
Of the U. S. of A.



This illustration represents the new office building of the National Life Insurance Co. of the U. S. of A., now in process of construction at 157-163 La Salle St.

The National was organized in 1868 by Special Act of Congress and is the only company in the United States having a charter granted direct by the Government. The National writes all approved forms of life insurance policies. The company's assets on Jan. 1, 1901, amounted to \$2,515,147.82. The officers and directors are prominent Chicago financiers and business men. Hon. O. D. Wetherell, Ex-City Comptroller and Prest. of the Globe National Bank, is President, and R. E. Sackett is the Secretary and General Manager.

The company occupies temporary offices at 119-121 La Salle St., pending the completion of the new building.

Anyone desiring insurance in a progressive and thoroughly reliable company will do well to correspond with the National.

M. J. CLARK, President

N. J. CARY, Sec. & Treas.

Utica Hydraulic Cement Co.
UTICA, ILLINOIS

Manufacturers of

Hydraulic Cement

ESTABLISHED BY JAMES CLARK IN 1845.



Manufacturers of the Celebrated CLARK BRAND of

Utica Hydraulic Cement

Capacity of Mill, 2,000 Barrels Daily

With superior facilities for the prompt and careful shipment of our celebrated brand of Hydraulic Cement, we are enabled to meet every demand upon us promptly, and we believe to the entire satisfaction of the trade.

Utica Cement is extensively and satisfactorily used in all the principal sewers and public works of Chicago, St. Louis, St. Paul, Indianapolis and throughout the Northwest.

During the season of 1896, 1/0,000 barrels of Utica Cement was used on the Drainage canal. Quality always guaranteed. Sales in 1900, 350,000 barrels.

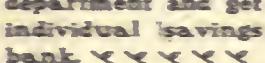
MEACHAM & WRIGHT.

General Sales Agents, 308-9 Chamber of Commerce, CHICAGO.

The
American Trust
 and
Savings Bank
CHICAGO

3 Per Cent
 on savings accounts

2 Per Cent
 on checking accounts

Call at our savings
 department and get
 individual savings
 bank 

Commercial National Bank

CHICAGO, ILLINOIS

ESTABLISHED 1864

CAPITAL - - - \$1,000,000.00
SURPLUS - - - \$1,000,000.00

OFFICERS

James H. Barnes,
 President
 John C. McKee,
 Vice-President

X. P. Loece
 Assistant Cashier

D. Verner,
 1st Vice-President
 Joseph T. Talbert,
 Cashier

FRANKLIN MASTERS
 W. J. CHALMERS
 Robert T. Lounsbury
 John C. McKee

Jesse Spalding
 X. K. Fairbank
 James H. Barnes

Letters of credit issued. Foreign drafts and species
 bought and sold. Postal remittances and cable
 transfers made to all parts of the world.

**The Continental
 National Bank of Chicago.**

**Statement of Condition at Close
 of Business April 16, 1901.**

RESOURCES

	BALANCE	BALANCE
Loans and Discounts	\$10,000,000.00	\$10,000,000.00
Other Stocks and Bonds	1,500,000.00	1,500,000.00
U. S. Bonds to Secure Circumstances	10,455.75	10,455.75
Overdrafts	50,000.00	50,000.00
Real Estate	6,400,000.00	6,400,000.00
Due from Banks and U. S. Treasury	2,000,000.00	2,000,000.00
Cash	14,304,576.32	14,304,576.32
	\$10,000,000.00	\$10,000,000.00

LIABILITIES

Capital Stock Paid In	\$ 3,000,000.00
Surplus Fund	500,000.00
Unpaid Profits	200,000.00
Circumstances	1,000,000.00
Deposits	20,304,576.32
	\$10,000,000.00

John C. BLACK, President

ISAAC X. PERRY, Vice-President. GEORGE M. REYNOLDS, Cashier
 LIA P. BROWN, BENJAMIN S. MAYER
 Asst Cashier Asst Cashier

A general Foreign Exchange business transacted. Travelers' Circular Letters of Credit issued, available in all parts of the world.

CORRESPONDENCE INVITED.

**Foreman Bros.
 Banking Co.**

Southeast Corner of
 La Salle and Madison Streets
CHICAGO, ILL.

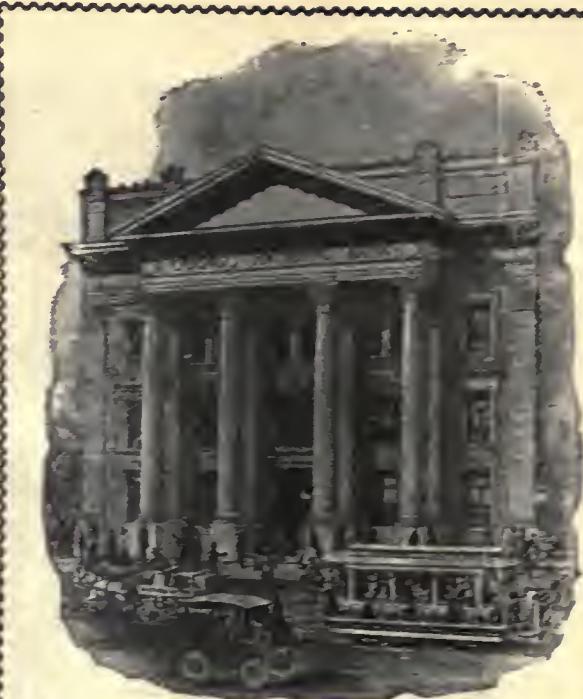
**CAPITAL . . . \$500,000
 SURPLUS . . . 500,000**

OFFICERS:

EDWIN G. FOREMAN, President
 OSCAR G. FOREMAN, Vice-President
 GEORGE N. NEISZ, Cashier.

The NATIONAL BANK
OF THE REPUBLIC
CHICAGO, ILLINOIS.

JOHN A. LYNCH, PRES. W. T. FENTON, VICE-PRES. AND CASHIER
J. H. CAMERON, Ass't-Cashier R. M. MCKINNEY, Second Ass't-Cashier
CAPITAL ONE MILLION DOLLARS



THE HOME SAVINGS BANK
Will have its banking rooms in the new
CHICAGO NATIONAL BANK BUILDING
148 to 154 MONROE STREET
On or before May 1st.
A SAVINGS BANK EXCLUSIVELY.

GREENEBAUM SONS
.Bankers.

83 and 85 Dearborn Street

CHICAGO

A General Banking Business Transacted.

Loans on Real Estate and the Sale
of First Mortgages a Specialty.
Drafts and Letters of Credit avail-
able everywhere.

**The Bankers
National Bank**

MARQUETTE BUILDING, CHICAGO.

CAPITAL, - 1,000,000

DEPOSITS.

March 1st, 1896,	-	-	-	\$3,034,563.38
March 1st, 1897,	-	-	-	4,761,810.78
March 1st, 1898,	-	-	-	6,226,834.14
March 1st, 1899,	-	-	-	8,040,416.64
March 1st, 1900,	-	-	-	9,522,574.70
March 1st, 1901,	-	-	-	12,522,677.98

EDWARD S. LACY, President

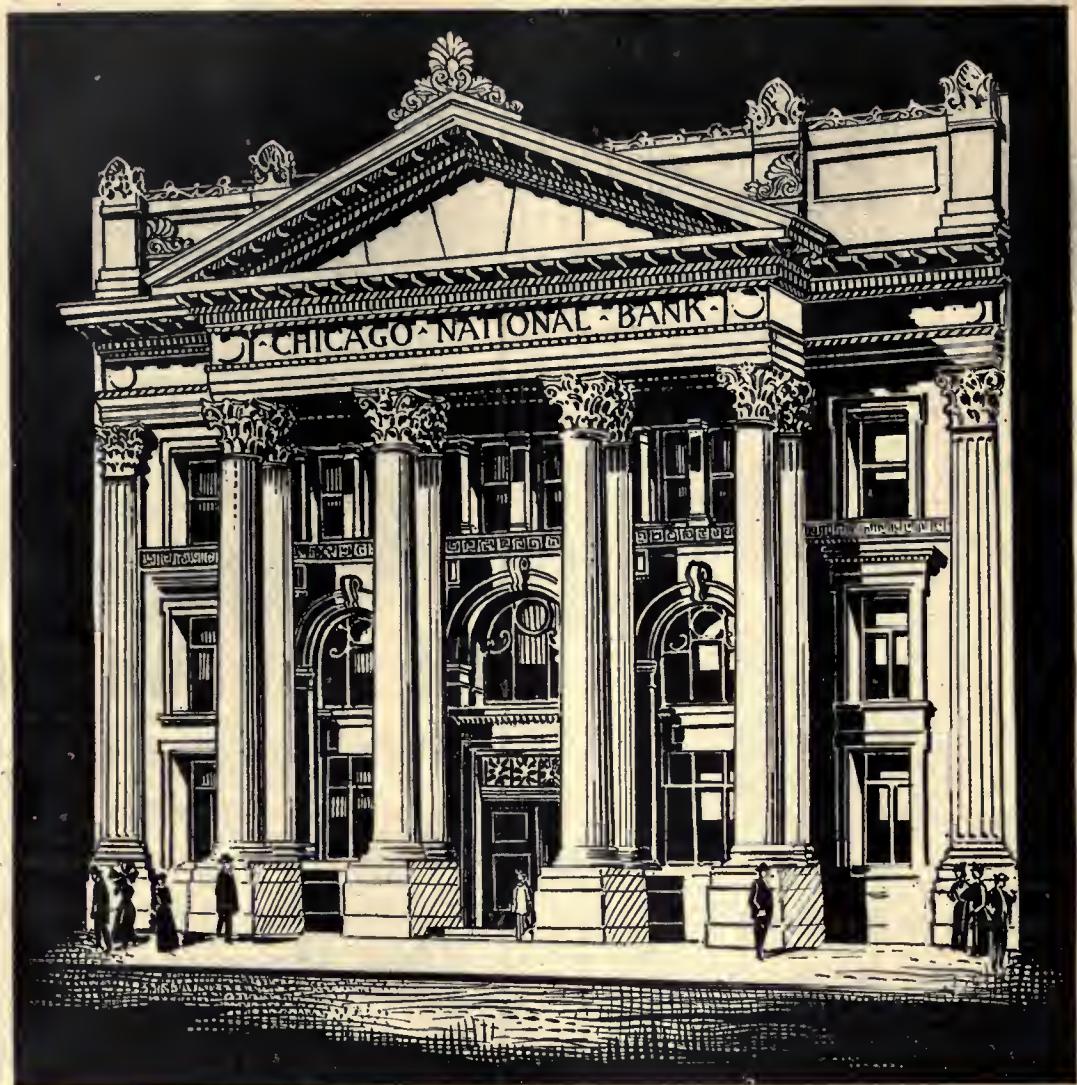
GEO. S. LORD, Vice-President

J. C. CRAFT, Cashier

FRANK P. JUDSON, Asst. Cashier

J. C. McNAUGHTON, Asst. Cashier

New Business Desired and Unexcelled Facilities Offered.



The New Building to be occupied by
THE CHICAGO NATIONAL BANK
 on May 1, 1901.

ADOLPH LOEB

LEO A. LOEB

ADOLPH LOEB & SON

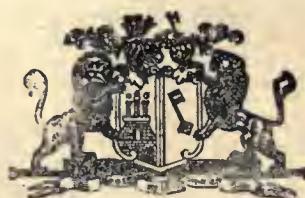
ESTABLISHED 1873

Fire Insurance Underwriters

205 La Salle Street, N. W.
 Corner of Adams

TELEPHONE MAIN 1353

1854



1901

Hamburg-Bremen Fire Ins. Co.
 OF HAMBURG, GERMANY
 WESTERN DEPARTMENT
 174 LaSalle Street
 WITKOWSKY & AFFELD, General Agents
 Chicago, Ill.

Western Bank Note Co.

Madison Street and Michigan Avenue,
CHICAGO

C. C. CHENEY,
President,

C. A. CHAPMAN,
Vice Pres. & Treas.

Steel Plate and Lithographic Engraving and Printing,

For Railways, Towns and Cities; Real Estate Bonds; Bonds for Street Railways, Water-Works, Gas Companies; Certificates of Stock, Drafts, Checks, Letter and Bill Headings, Etc., for Railways, Banks, Merchants and Corporations.

Bank Checks and Drafts,

Bonds and other Securities Engraved by this Company accepted on the New York and Chicago Stock Exchanges.

NOVELS BY THE JEWISH AUTHOR MISS EMMA WOLF

Heirs
of
Yes-
terday



"Many Jews will find a passionate personal interest in her book, and the Christian or the non-Jewish reader will meet in it a problem wholly new to him." —*The Reform Advocate.*

12mo,
\$1.00

Other Things Being Equal 12mo,
\$1.00

"The struggle between orthodox ideas of marriage within the racial lines, and the charming love story which is so complicated, is as powerful an incident as anything in modern novel writing." —*Public Ledger, Philadelphia*

Of Booksellers Generally or the Publishers,
A. C. MCCLURG & CO., CHICAGO.

DUCAT & LYON

Established 1865
201 La Salle Street

Insure everything insurable, writing

FIRE POSTAL LIABILITY ELEVATOR TORNADO PLATE GLASS BOILER INSURANCE

Representing THE HOME of New York

THE LEADING AMERICAN COMPANY.

The First National Bank of Chicago Capital and Surplus, \$8,000,000

OFFICERS

James B. Forgan, President; David R. Forgan, Vice Pres't; Geo. D. Boulton, Vice Pres't; Richard J. Street, Cashier; Holmes Hoge, Ass't Cashier; August Blum, Ass't Cashier; Frank E. Brown, Ass't Cashier; Chas. N. Gillett, Ass't Cashier; Frank O. Wetmore, Auditor; Emile K. Boisot, Manager Bond and Foreign Exch. Dept.; John E. Gardin, Ass't Manager Bond and Foreign Exch. Dept.

DIRECTORS

Samuel W. Allerton, William L. Brown, James B. Forgan, Samuel M. Nickerson, George F. Smith, John H. Barker, D. Murk. Cummings, David R. Forgan, Eugene S. Pike, John A. poor, Geo. D. Boulton, Chas. H. Conover, Nelson Morris, Norman B. Rem, Otto Young.

Established 1856

H. SCHULTZ & COMPANY

Incorporated

Manufacturers of

Paper Boxes

Telephone Main 2423

117-123 Market St., (Near Madison) CHICAGO



Say! DO YOU WANT TO BE STRONG AND ROBUST?

THEN DRINK MALT-SINEW

(FACSIMILE OF LABEL)

MALT-SINEW

THE MALT-SINEW CO.
CHICAGO, U.S.A.

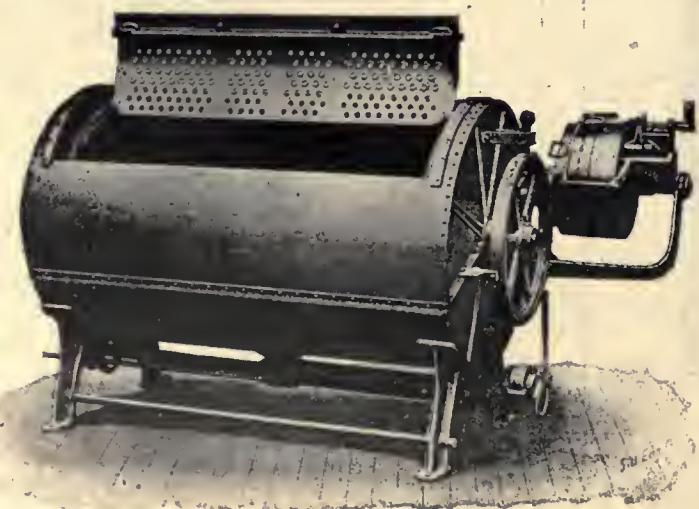
A CONCENTRATED LIQUID EXTRACT OF MALT & HOPS

American Laundry Machinery Co.

CHICAGO

CINCINNATI

NEW YORK



Complete Outfits for Public and Private Institutions

John M. Stiles

Painter and Decorator

269 35th Street
Tel. Oakland 379

Fine.... Residence Work

....A Specialty

Many of the finest residences in Chicago are specimens of his artistic skill. Also does large buildings, among which are:

Ft. Dearborn Building.
Mandel Bros.' New Building.
Y. W. C. A. Building.
The Federal Building.

A. P. Little

Telephone:
Harrison 3076

REMOVAL NOTICE

Manufacturer of Type-
writer Supplies formerly
at 161 La Salle Street,
now at

100 Jackson Blvd.

N. W. Cor. Monadnock
Block, opposite new post
office, Chicago. Largest
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**New and Second-Hand
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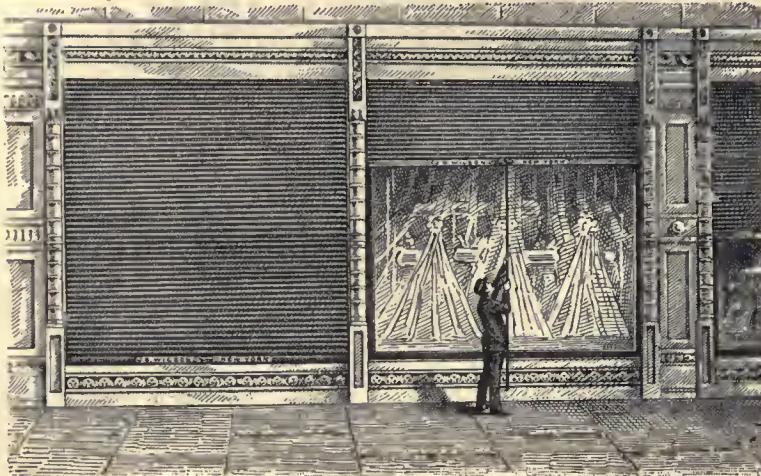
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"Whatever poet, orator or sage may say of it,
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Yes, but how it mitigates the asperities if you have been wise, and in earlier years provided yourself an annual income during old age; thus saving yourself from being dependent on anyone.

Refrains from the Poets

WITHOUT SUCH PROVISION

"My days are in the yellow leaf:
The flowers and fruits of love are
gone;
The worm, the canker and the grief
Are mine alone!" —Byron.

WITH SUCH PROVISION

"But an old age serene and bright,
And lovely as a Lapland night
Shall lead thee to thy grave." —Wordsworth.

"When he is forsaken,
Withered and shaken,
What can an old man do but die?" —Hood.

"The very staff of my age,
My very prop: and I will live." —Shakespeare.

Yes, it does make all the difference in the world whether you did or did not. Shakespeare's reference to his annuity is touching. A most excellent provision and the best thing obtainable in those days. It takes however a large lump sum cash down to purchase an annuity, while the new Policy Contract of the

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BECAUSE—

The spirit of mutuality worked out in practice has made the New York Life Insurance Co. what it is today—WITHOUT A PEER! A company of the people, for the people, and by the people, to whom all of the assets, surplus and earnings belong. And

BECAUSE—

He who takes a policy in the New York Life Insurance Co. today virtually makes a bargain with all the civilized governments of the world, they in turn agreeing to watch his every interest, safeguard his investment, and protect him thoroughly. And

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It has over \$31,000,000 held in trust as a liability with which to pay dividends on policies now in force, and in addition thereto over \$4,280,000 as an additional policy reserve, and over \$10,000,000 additional reserved for all other contingencies. And

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